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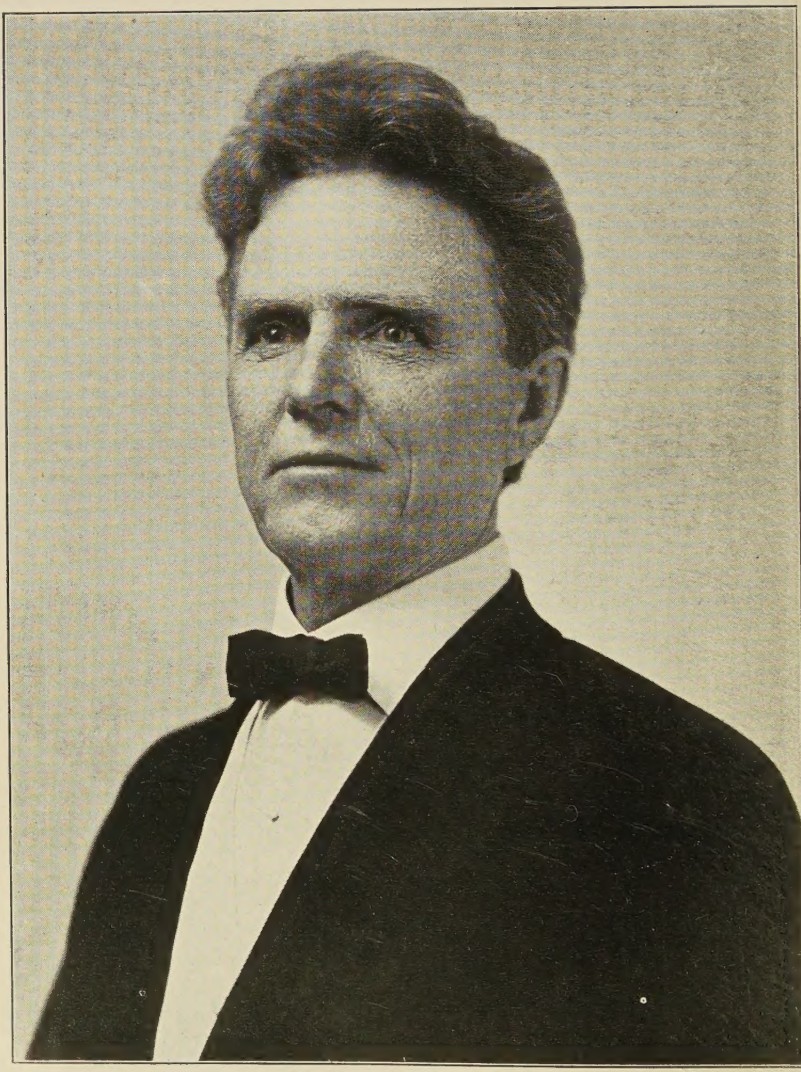

NEWTON N. RIDDELL

METHODS

OF

ATTAINMENT

The

RIDDELL LECTURES

On

APPLIED PSYCHOLOGY AND VITAL CHRISTIANITY

NEWTON N. RIDDELL

AUTHOR OF

"Vital Christianity," "Heredity and Pre-Natal Culture," "The Psychology of Success," "Child Culture by Suggestion," "The New Man," "Service and Bible Study," etc.

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Dedicated
to
The Sons of Men
That Would Become
Sons of God

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PREFATORY NOTE

The primary purpose of the Riddell Lectures is to glorify Jesus Christ in the presentation of methods for the attainment of man's highest possibilities, physically, mentally and spiritually. They have been prepared for publication as a means of extending their usefulness. The spoken word has been used by the Lord to the good of thousands. May He so vitalize the printed text as to make it more effective. The Inner Teaching introduced is so abridged as to be little more than suggestive, but it is hoped that enough has been given to encourage others to seek conscious fellowship with the Spirit of Truth, that by His indwelling presence and teaching they may receive greater revelations of the Christian Mysteries and the life in Christ.

Faithfully, In His Service,
N. N. R.

N. B.—With but few exceptions, Scriptural quotations are from the American Revision. Only three of Mr. Riddell's lectures on Applied Psychology are included in this book, the others having been previously published in his other works.—Ed.

APPLIED PSYCHOLOGY

I

BRAIN BUILDING AND SOUL GROWTH

INTRODUCTION

God is here. This is the supreme fact of the universe. Not many of us are conscious of His presence. This is deplorable. All may become vitally related to Him. This is eternal life. To establish this vital relationship between God and man is the goal of both science and religion.

He that knows books knows much. He that knows nature knows more; but he that knows God personally has found the heart of wisdom, the source of power, and the fountain of eternal life. To make plain the way, the truth and the life, whereby man becomes vitally related to God and personally conscious of His indwelling presence, is the ultimate purpose of these lectures.

You are truth-seekers. You want wisdom. You want life. You want love. You want health and happiness. You want power—power to work, to enjoy, to know, to will and to do. All these are attributes of the Infinite, as inexhaustible as sunshine, but they become yours only as you receive them from Him and embody them in the self. All

growth is from within; but it is brought about by the embodiment of what was external to the self, or through responsion to influences. By embodying the vital principle of food, we grow strong; by embodying truth, we grow wise; by embodying love, we become loving and lovable; by embodying power, we become power-full; by embodying the Spirit of Christ, we become Christlike. One of the objects of these lectures is to present methods of embodying truth, love and life, and thereby accelerate growth in all ways.

There are students here that should learn faster and remember better; young business men that should earn more and save more; professional men and women that have not reached their best; and others with ideals not yet attained. Experiments in applied psychology prove that the capacity to learn can be increased from ten to fifty per cent. in the average student, within a year; that the earning power of most young men can be doubled by proper training; that professional men and women may greatly enhance their value and usefulness by a few months of systematic mind building.

Most of you have talents unawakened and spiritual heights awaiting you: there is a path of ascent. Some of you have faults, bad habits, or undesirable traits of character: there is a way of deliverance. If you do not like your disposition, change it. It can be done. It is simply a question of method and persistency. Human nature is the most plastic form

of life known to science. The drunkard can be cured, the profligate reformed, the degenerate regenerated—even an egotist may be made humble. Latent powers can be quickened, dull minds sharpened, morbid tendencies eradicated, and common mortals changed into saints by the indwelling presence of Christ.

Applied psychology and experimental religion make possible the complete transformation of human nature.

The Need of Method

Sages, scientists and philosophers, poets, preachers and prophets have filled the world's thought with ideas and ideals. Our supreme need is method for actualizing our ideals. We need method in mind and character building; methods for awakening latent forces, strengthening the memory, controlling the emotions, acquiring the higher virtues and developing the elements of success. We need method in realizing and maintaining health, strength, vigor, and physical and mental harmony. We need methods for the practical application of the laws of heredity and pre-natal culture to race improvement. We need method in child training and mind building in the young. We need methods for experiencing the gift of Calvary, regeneration, growth in grace, purity of heart, and conscious union with God. We need methods for the daily practice of Christian living; for vitalizing and spiritualizing the church and combining its forces in evangelizing the world.

We need methods for the practical application of the vital truths of Christianity in the solution of our personal, social, industrial, economic, governmental and world problems. The aim of this course of lectures is to supply in a measure these several needs. The methods to be presented are based upon experimental knowledge. Those relating to personal improvement have been applied by thousands and found effective.

Experimental Knowledge

As a foundation for our methods we shall study the constitution of man; the influence of mind and emotions upon the functions and chemistry of the body, and vice versa; the art of healing; the laws of brain building, mental suggestion, and other psychic and spiritual phenomena.

Life in God is man's supreme need. In our studies of Vital Christianity we shall consider the Incarnate Word; the origin of life and substance; man, sin, and the fall; the plan of salvation; the mysteries of Calvary, Redemption, Deliverance, Regeneration, Justification, Faith, Grace, Holiness, and other manifestations of the Lord in man.

In the treatment of these several subjects we shall pursue the constructive method. We shall aim to confine ourselves to demonstrable facts, known laws and repeatable experiences. The lecturer is not a preacher, much less a theologian. He is not a representative of any established sect or school of thought. He has no personal theories to promulgate

nor beliefs to defend. His mission is to apply the facts of science and the truths of religion to the solution of life's problems.

Not "New Thought"

The subject matter of the lectures has been carefully gathered from the universities of the world, the school of experience, and the Word of God. The lectures are in no way identified with, nor do they teach, the doctrines peculiar to Theosophy, Eddyism, New Thought, or Spiritism. They do aim to teach the science of human life and the great spiritual verities peculiar to Christianity. With these facts in mind, let us reverently recognize the Divine presence in silent prayer: * * * * *

Man Invisible

Standing in front of Fort Douglas, we look down into the beautiful Salt Lake Valley. Two miles below is the picturesque city of Salt Lake, its broad streets shaded by evergreen trees, beneath which flow streams of crystal water. A little to one side is the great tabernacle in which thousands worship, and the majestic temple with its many spires pointing heavenward. Beyond the city, broken ranges of snow-capped mountains encircle the valley. A dark evergreen forest girds the mountain side. Below the forest, brown rolling hills surround a broad, green valley. In the center of the valley is the Great Salt Lake, aflame with the glory of a departing day. Far to the southwest, in the undulating heat-waves above the mountain range, a

mirage appears. It is the ghost of a city, with tarnished silver streets, shimmering glass buildings, transparent tree forms and sparkling spectral fountains. We are reminded of the city that John saw from the Isle of Patmos, with its streets of gold, walls of jasper and gates of pearl. As the great red sun sinks silently from view, solemn shadows fall across the lake, and the phantom city vanishes.

Not unlike the mirage is the common concept of the human soul. We apprehend it only as manifested and reflected in a body. In this form our friend seems tangible a being of love and intelligence. But when his sun has set and his evening shadows fall, like the phantom city, he silently steals away and we see him no more. In a subsequent lecture we shall study soul and spirit, and the relation of these to the body; but in this one we have a simpler task—the study of mind, morals and development as related to brain functioning.

Brain and Mind

A comparative study of physiological psychology shows a marked diversity of opinion among psychologists; but all are agreed upon certain great fundamental principles, facts and laws that everyone should understand:

(1) All conscious sensation, thought, feeling, emotion, volition and objective intelligence are related to nerve action. In other words, all objective mind activities are vitally connected with corresponding brain activities.

(2) Stimuli from the organs of the senses, passing over the sensory, or afferent, nerves to the brain, discharge through the efferent, or motor, nerves, resulting in thought, feeling, or action. Stimuli are impulses produced in sense organs by physical waves, as light-waves in the eye or sound-waves in the ear.

(3) Repeated discharge of stimuli through the nerves establishes nerve-paths, which tend to regulate and control the discharge of similar subsequent stimuli. Therefore, like impulses and experiences tend to produce like effects in mind and character.

(4) Acts, thoughts, feelings and desires, that are persisted in or oft' repeated, are registered in the chemistry and structure of brain-cells, or neurones, which, with their connecting fibrils (dendrites and axones) become the physical basis of subsequent thought and conduct.

(5) When mental impressions have been embodied in brain-cells, and coordinating nerve-centers have become established, it is only necessary to stimulate them to activity in order to reproduce in consciousness the same acts, thoughts, feelings, or desires that established the centers. Herein lies the explanation of the physical basis of all mentation, habits of thought, and character. The refunctioning of brain-centers makes possible the reproduction of mental images, the association of ideas, and the expression of desires, feelings and sentiments.

(6) Inherited brain-centers and nerve-paths are modified mainly in youth, and are changed with

difficulty late in life. A child is usually more impressionable than an adult, partly because its brain-cells are more receptive. Brain functioning results from either subjective or objective stimulation. When nerve-fibrils are connected by pressure from increased blood supply, their contact makes possible the transmission of nerve force to the various centers involved in a given mental process. By the activity of connected centers, consciousness is sustained; recalling, thinking, feeling, willing and mental imaging are carried on. One thing suggests another because of connecting nerve-fibrils. When, from old age or other causes, brain tissue is impaired, or when there is imperfect nerve or blood supply, conscious or objective mind power is correspondingly diminished; but failure of memory, emotional or volitional power, from such causes, does not signify a corresponding impairment of the soul. The subjective mind does not decay because its instrument, the brain, is worn out.

Thoughts are Things

Thoughts are things, and when oft' repeated or persisted in take permanent form in the soul and become embodied in nerve-cells; thus established as living organisms they form an integral part of the man. Right willing, right desiring, and right thinking in youth tend to establish the physical basis of a righteous character. This physical basis does not compel one to do right, but gives him the capacity to do so easily. A badly built brain does not neces-

sitate a life of vice or crime, but it gives rise to and readily conducts evil impulses.

Personality is not a fixed thing. It changes continually with the embodiment of new facts and ideals, efforts and activities. By our perceptions, thoughts and desires, we select the materials we build into mind and character; and by our selections determine largely our working power—our capacity to will and to do.

Sowing Wild Oats

The idea that sowing wild oats in youth is conducive to morality in maturity is contradicted by both science and experience. No man resists temptation more effectually in maturity from having yielded to it in youth, but with greater difficulty. Moreover, the effects of vice persist in the soul long after its outward expression has been suppressed, and but for the supernatural work of grace genuine reformation would be impossible. Under the law of cause and effect, "The wages of sin is death," and neither good resolutions nor ethical culture can re-form a sin-full soul.

The Law of Habit

Habit is largely the expression of established brain-paths. Mental images, thoughts or acts, that are at first voluntary, become involuntary by repetition, because the repetition gives them fixed form in the soul, and embodies them in nerve-cells and connecting fibrils. When you began taking music lessons your eyes followed the notes, but your fingers

refused to obey. By persistent effort and long practice the nerve-centers were so built up, and the connecting fibrils so established, that as the eyes followed the notes the fingers found the keys. Finally, tunes became embodied in brain-cells, and you no longer needed the printed notes, but were able to play from memory. Thus we see how voluntary efforts develop means of expression in the brain; how habits are formed, and how these habits involuntarily modify character and conduct. The lockstep of the prisoner goes with him through life. The profane man, recently converted, finds an oath on the end of his tongue. The young man with two or more sweethearts involuntarily uses the wrong name. The public speaker is besieged by stereotyped sentences. Thus the skeletons of our past thinking and doing are ever appearing in the stream of consciousness. Habits of self-control, of temperance in thought and conduct, of willing and doing the right thing at the right time, and of conforming to the Divine will, when wrought into mind and brain become a mighty force for righteousness and progress.

Nerve Paths and Crime

Nerve force, like all other forces, follows the line of least resistance, or its best conductor. Nerve-paths established by right thinking cause nerve stimuli to proceed along those lines which result in right conduct. Unfortunately, the same is true of nerve-paths established by wrong thought and desire.

They become the medium of impulses that result in evil. A minister in Oregon persisted in reading dime novels until he became mentally deranged and attempted to rob the East-Side Bank of Portland. Believing himself to be a fearless gunman, he walked into the bank, revolver in hand, and commanded the teller to go into the vault, place all the money in a sack and hand it out. The teller stepped into the vault, covered the would-be robber with a Winchester and told him to hold up his hands. He obeyed like a frightened child. A passing officer disarmed him and pulled the mask from his face. The poor man stood trembling and dazed like one suddenly awakened from a horrible dream. He was not responsible that morning for his act; but he was responsible for the choice made at the beginning of his wrong course of reading, which eventually produced criminal insanity.

The last step in vice or crime is often inevitable; the first step is invariably one of choice. What at first is only an evil thought or desire, by being entertained and persisted in, becomes an integral part of the man, a controlling factor in life and conduct. A bank teller becomes a defaulter. All at once? No! There is a psychological history back of his crime. He has been reading the wrong kind of literature, attending the wrong class of plays, entertaining the wrong ideas of business, refunctioning in his brain the character of the criminal until the criminal has become the character of the man.

Seldom does one lapse suddenly into crime. The continual embodiment of evil feeds the criminal instincts until they exceed in potency the moral forces and assume control.

The Suppression of Evil

Were the laws of brain building generally understood, and the power of an evil suggestion fully appreciated, there is much in print that would be burned, much on the stage that would be prohibited, and much current in society that would be forbidden. Young friend, remember that every flash of temper, every unholy emotion, every unworthy thought and desire, tends to establish a nerve-center that brings you nearer to vice or crime. Every noble impulse, every pure thought, every holy desire, every worthy ideal, every mental image of the good, the pure, the true, that flashes through your soul, tends to build brain-centers that form the physical basis of a keen mind, a pure life and a righteous character. "Finally, brethren, whatsoever things are true; whatsoever things are honorable; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

*Experiments of Elmer Gates**

The experiments of Professor Elmer Gates, in

* The experiments of Professor Gates having been so badly misrepresented by unauthorized, sensational reports, we take pleasure in saying that the facts and experiments as here given are sanctioned by him, and are published with his permission.—Ed.

embodying new life and intelligence in various kinds of cells, will serve to make plain both the methods and possibilities of applied psychology.

Professor Gates has found that both the internal and external structure of a cell, its chemistry, size and specific gravity, can be changed by special training. If a number of cells of like size and structure are divided into two groups, and one group compelled to respond to one sort of stimulus for several generations, and the other to another sort of stimulus, the two groups will become so differentiated as to be quite unlike. By this means cells of a given species can be evolved into different species of various sizes, various chemical elements, and different specific gravity. By psychologic cell stimulation and selective propagation, vegetable foods can be produced with any of their nutritive chemical elements augmented as desired.

Embodying New Intelligence

Amœbas have been caused to embody a form of intelligence and sensibilities similar to the senses of taste and smell. By being compelled to respond frequently to different kinds of mind stimulation, they have embodied the result in higher forms of structure, and thereby acquired the capacity to manifest higher sensibility. When amœbas have thus been trained to respond to certain stimuli, such as odor and taste, or to certain tones, electric shocks, or light, for many generations, microscopical examination shows a marked change in their physical

structure and an increase in chromatin filaments; in short, a complete reconstruction in the physical organism corresponding to the changed life, proving that mental functioning developes anatomic structure.

Brain Building in Dogs

After attaining these results with cell life, Professor Gates applied his methods to various plants and animals. His experiments in cell building in the brains of puppies demonstrate conclusively both the process and the possibilities of brain building. One of his experiments was as follows: Seven shepherd puppies were divided into three groups. Two of the puppies were kept in a dark room from birth, so that no light ever entered their eyes. Two were sent to a neighboring farmer and lived ordinary dogs' lives. The other three were put under special training to distinguish shades and tints of color, and were trained by various methods for two hours daily. One method used was this: A hall fifty feet long and three feet wide was carpeted with copper plates. These plates were of various colors, and were so connected with induction coils that a current of electricity could be passed through them. The electric current was then turned on so that all the plates were charged except those of one color. The dogs were now induced to go from one end of the hall to the other, and every time one stepped on a plate connected with the induction coil it received a shock. This caused the teachable ones to

pick out and step on the color that gave no shock. Then a different color was selected to be free from shock, and they would soon pick out that color. By this effort to discriminate, and a number of similar kinds of training, they became able to distinguish hundreds of colors and shades, and to do so with a rapidity unknown to the normal dog.

After eleven months of training the dogs were all killed by chloroform, and the sight regions of their brains examined. The sight regions of the dogs one year old, which had never seen a ray of light, did not have a greater number of well-developed ganglionic cells than puppies one day old. There were no more filaments or dendrites running out from the cells, and examination by means of the photo-microscope showed that there was no greater internal nerve structure radiating from the nucleus than in puppies just born.

In the dogs that lived on the farm the sight regions of the brain were found to be much more highly developed than in those that had never seen a ray of light. The internal structure and external filaments of the brain-cells were more prominent; the chemical compounds were more complex and stained differently with reagents, while there was an average of eighty-nine well-developed cells per square millimeter.

The three trained dogs had their sight regions nearly as well developed as those of the human brain. There were from 1,200 to 1,400 cells per square

millimeter of surface. Professor Gates gave these dogs more brain-cells, better brain-cells, and embodied more mind activity in these trained puppies in eleven months than nature has given the normal dog in thousands of years.

Experiments on Other Animals

Guinea pigs, kittens, rabbits and other animals were trained by Professor Gates for the development of different senses. It was found that the development depended upon the number of taxonomically-grouped, discriminated, conscious experiences that were remembered; and that the experiences remembered depended on the intensity of the attentive effort to distinguish differences and likenesses between conscious states, and repetition of the sensations. These and similar experiments fully demonstrate that every conscious mental experience is anatomically and chemically registered in the brain as a memory.

Brain Building in Man

Professor Gates has extended his experiments in brain building to the development of the senses and mental faculties in man; also to the treatment of vicious children and to curing the insane. He has proved that if any one of the senses is defective, it can be improved by increasing its activity and strengthening the brain-cells through which it is manifested. Even when a sense it atrophied, it can be revitalized by working with the other senses that are closely connected with it anatomically. Thus, a

man so color-blind that he could not distinguish red from green was in a short time able, not only to distinguish these two colors, but a great many shades of red and green, through a course of training in distinguishing yellow and blue.

Another of Professor Gates' experiments was the rebuilding of the brain of a vicious child. At the age of three this child was so disobedient and destructive that it was unsafe to allow it to play with other children. It seemed actuated by an innate desire to kill and destroy. After five months of training the child was completely cured. The abnormal brain-centers were anatomically and physiologically rebuilt by compelling it to engage in mind activities that were the opposite of its evil tendencies.

Three Important Lessons

Three very important lessons may be learned from these experiments. First, new forms of intelligence, emotion and volition can be embodied in brain-cells. Second, brain-centers can be built up or strengthened so as to increase their functional power by habitually expressing the sense, or element of mind, of which they are the physical basis. Third, all cell formation and development depends upon the effort to distinguish, whether it be a distinction of sensations, ideas, images, thoughts, concepts, emotions, or states of consciousness. In other words, results are obtained by frequent, earnest repetition of a given stimulus.

Character Building by Suggestion

We hear much these days about the use of suggestion in the treatment of disease, but few have learned to apply it systematically in character building. Every definite impression modifies mind and conduct. The stronger and deeper the impression, the greater the effect. Mental suggestion is a method of making a definite, abiding impression. It is accomplished by clothing a thought or ideal in concise language, and repeating it with emphasis until it is accepted as true, and the importance of the truth is realized. To illustrate: You attend church. All the services are more or less impressive. The pastor announces his text, "The wages of sin is death." This is a concise statement of a terrible fact, but its announcement makes no more impression than other parts of the service. By his appeal to history, reason and experience; by illustration, and frequent repetition of the text, the pastor makes it more and more effective. Finally, you not only accept it as true, but the significance of the truth bears in upon you. The impression deepens; the force of the fact becomes potent in your life. It modifies your thinking and conduct. Here we see both the method and the effects of a suggestion.

Essentials of a Suggestion

Mental suggestion is limited to modifying the natural man. It cannot supply the source of righteous impulses, nor eradicate the cause of their opposites. It is a means of determining choice and

controlling expression; a process of making habitual and involuntary that which otherwise is done only by special volition. Its three essentials are, (a) that it should be a concise statement of a thought-form; (b) it must be presented in such a way that it will be accepted as TRUE; (c) it must be believed in, rejoiced in—*trusted*. The recipient must have *faith* in the truth of the suggestion; for by the exercise of faith the suggestion is given potency. Faith is the medium of power; therefore, if a thing is declared to be true, and one have faith in the declared truth, then shall the truth have power to accomplish that for which it is spoken.

Auto-Suggestion

Auto-suggestion is an effective method of embodying ideas and ideals, and embraces three essentials: First, a clear, definite concept of the desired ideal. This thought-form should be clothed in concise language, for the spoken word has power to produce its own. These words should be repeated slowly, emphatically, in faith believing in the truth of the thing spoken. Second, the truth declared should be loved, accepted and rejoiced in; for love gives life, and the truth, to be effective, must become *living truth*. Third, believing in the truth declared, loving it as a living reality, *will* that it shall be potential. By faith, by love, and by will, you clothe the suggestion or statement of the truth with power and make it a part of your life.

Suppose you want freedom from a quick temper.

You know you *can* control yourself. Then put that truth into words, "I can; I will control my temper." Believe in it; have faith in it; rejoice in it; repeat it over and over, not like a poll-parrot or phonograph, but earnestly *realizing* the truth of what you are saying. Imagine conditions that would try your temper, and in the presence of those imagined circumstances exercise self-control, declare your victory and affirm your power over the tempter. Keep at it, and in a short time the truth of your suggestion will be lodged in your soul, registered in the chemistry of brain-cells, and self-control will become habitual. Again, suppose you want to acquire the virtue of thoughtfulness or kindness toward others. Put the desire into words. Repeat them earnestly. Will to be kind. Manifest kindness at every opportunity, and soon thoughtfulness and kindness will be spontaneous. In like manner, the expression of any impulse may be made subject to the will, and any ideal may be wrought into character.

Degrees of Susceptibility

Some are more susceptible and responsive to the influences of suggestion than others. All are more susceptible at some times and to some things than to others. Some natures are very responsive and can be changed quickly; but patient, persistent effort, wisely directed, is sure to bring results in all. Sudden changes are not to be expected. They some-

times occur, but are rarely constant. Gradual growth alone gives permanency to character.

Interest and Cooperation

To employ suggestion in mind and character building in self and in others, the first essential is to awaken interest, confidence, belief and faith in the method and the results. In influencing children, or those that are indifferent, it often requires much tact to obtain the degree of cooperation necessary to get results. Interest can usually be awakened by an appeal to some motive that is strong in the subject. Sometimes it is necessary to appeal to selfish interests; but as the character developes appeal can be made to higher motives, to self-respect, to love of excellence, to conscience, and, if the training and experience have been right, to reverence and a desire to please God.

Training of the Intellect

All faculties may be strengthened by suggestion. Concentration is the secret of memory culture. *Whatever once occupies an active mind to the exclusion of everything else is never forgotten.* To illustrate: You are going down the street. You see everything in general, but nothing in particular. Now your attention is attracted by a runaway. All your powers of perception become centered upon it. A lady in a surrey appears on a cross-street. There is a collision—a crash. Your whole being is intensified and concentrated upon the accident. You will

never forget the scene. Moreover, years afterward, through the law of associated memories, you will be able to recall many things connected with the circumstance. Why? Because your mind was *intensely active,* and the scene of the runaway commanded your *undivided* attention. The more intense the mental activity and the more fully the mind is focused upon one thing, the deeper the impression and the more reliable the memory. A divided attention gives an imperfect impression. Lack of interest is sure to result in a poor memory. In study, having gained a clear concept of a truth or fact, close the book and repeat the mental image, and you will deepen the impression. By this process all the faculties of perception, memory and reason can be strengthened.*

The Law of Choice

Suggestion is a means of predetermining conduct. It is a law of mind that the strongest suggestion at a given moment controls action. Conduct is not accidental. It is governed by laws and forces as unerring as the laws and forces of physics. If you put ten pounds of weight on one side of a balance, and twenty pounds on the other side, you thereby determine which way the balance will tip. It is not an accident; it is inevitable. Likewise, if you fill your mind and heart with pure thoughts, high ideas and ideals, lofty aspirations and holy emo-

* For full directions for the cultivation of all the mental faculties, and the development of mind power by mental suggestion, improving the memory, etc., see "The Psychology of Success and Human Nature Studies," by Newton N. Riddell.

tions, so that these exceed in power and potency the suggestions of evil, appetite and desire, you put the preponderance of power on the side of right. The secret of character building through mental suggestion is found in following the old injunctions: "In time of peace prepare for war"—"In time of calm prepare for storms." In the absence of temptation, build into the mind and heart those elements of character, ideals, mental images and virtues that will resist the tempter; that will exceed in potency the forces of evil. Thus, by prefixing character, you may predetermine conduct.

The Fire Drill

Pupils properly trained by fire drills obey their training when an alarm is turned in. Without such drill a fire alarm means a panic and possibly the loss of many precious lives. Likewise, one trained by repeated suggestions to resist temptation, to exercise self-control, to be calm in the midst of excitement, to be decisive and fixed on the side of right, to be firm in questions of conscience, and to exercise faith in God in time of trial is thereby enabled to act rationally under temptation. Such a person has freedom of choice and power to will and to do according to his ideals.

Thus far we have aimed to accomplish two things; to show the relations between brain and mind, and to show how intelligence, emotions and ideals become embodied in nerve-cells and modify mind and character. Now that we have means and

methods, we want to discover the source of truth, virtue and power, that we may embody them and give them expression in our daily lives.

A Change of Heart

"As a man thinketh within himself, so is he." "Keep thy heart with all diligence, for out of it are the issues of life." "With the heart man believeth unto righteousness." Notice, it is all of the *heart;* not of the head. A man may have beautiful ideals in his head and still be a devil at heart. All right formation and true reformation begin in the heart. As is the fountain, so is its output. If your heart is regenerate and Spirit-filled, then it will give rise to pure impulses, holy aspirations, and the forces that make for righteousness. If your heart is unregenerate, it will give rise to selfish impulses, and your first need in character building is a change of heart. Let us understand this word "heart," and what is meant by "a change of heart," for this experience is fundamental to all true progress and righteous living. In its scriptural sense the heart signifies the vital flame, which is the center and source of life. In the unregenerate mortal this vital center is the seat of bitterness, envy, lust, greed, selfishness. These perverted qualities come into manifestation and find expression in mind and character as modified by education, ethical culture and wholesome influences.

"The heart is deceitful above all things, and exceedingly corrupt." "A new heart also will I

give you, and a new spirit will I put within you." Civilization has modified the manifestations and forms of expression of the unregenerate heart, but its character has remained unchanged. Experience teaches us that when we would do good, evil is present with us. Only as the heart is changed, and to the degree that the Divine nature comes into manifestation, are we delivered from selfish impulses and actuated by pure motives.

As long as we retain the old nature, the issues of the heart come forth as evil impulses, to become embodied in brain-cells, thus creating for themselves instruments of expression. But when we experience a change of heart, and a new spirit is created within us, this new heart sends forth pure emotions, holy aspirations and the *substance* of all the higher virtues. These pure impulses coming into manifestation dominate the soul, construct and reconstruct the brain, until the inner and the outer life become His image and expression. Any system of reformation or ethical culture that omits a change of heart must ultimately fail. As long as the old Adamic nature *is* the heart, it will pour forth the waters of bitterness. When Christ is the fountain of your life, then shall the sweet waters of virtue and holiness come forth.

Brain building and soul growth by suggestion are means of modifying the outer life and its expression. But change in the inner nature begins with regeneration—spiritual quickening. Divine life is

not something that we inherit from our parents; for "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Neither is it something that one may acquire by personal effort or ethical culture. It is the gift of God through Christ to as many as will receive. It is all-essential to the building of a strong, winning personality. If you want to realize and manifest the higher virtues; if you want spiritual consciousness; if you want your vital forces transmuted into power—power for study, power for doing business, power for service—seek first to be born of the Spirit that was in Christ Jesus.

Combine Psychology and Religion

We need to combine psychology with religion, brain building with regeneration. Psychologists have failed to transform human nature because they have neglected regeneration. They have depended upon development, knowledge and will-power. They have modified mind and character, but the heart has remained unchanged. The most faithful followers of "New Thought" have found that hereditary evil tendencies and spiritual apathy remain after years of ethical culture and mental suggestion. Christians have failed to reach the Christ ideal because they have had no method of embodying the Divine nature, no definite way of realizing Christ formed within.

Morality Without God

Some excellent people fail to see the necessity of

regeneration. Their ideal is an ethical life without religion, morality without God. The proposition is preposterous and unscientific. You cannot separate an attribute from its source and retain its potency. God is the source of all goodness. All effort to propagate goodness apart from Him, or in denial of His manifestation, must necessarily fail. The "New Thought" method, "I will be what I will to be," is not without merit as a means of strengthening the elements of the natural man and in modifying character, but one can neither affirm himself into the spiritual kingdom nor change his heart by auto-suggestion.

Progress Through Grace

"My grace is sufficient for thee." "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God." Grace is spiritual substance communicated to man from Christ. It is the bread of life to the Christian—the source of his vitality and means of growth. In a subsequent lecture we shall study the ascent of man through Christ, and attainment by grace. In this connection we shall notice but three facts: (a) The supply of Divine grace is inexhaustible. It is received through prayer and faith in the efficacy of the atonement, and through the Lord's willingness to communicate His life and substance to as many as will receive. (b) We should ask and accept grace for every need; for improving the mind, strengthening the will, purifying the emotions, resisting temptation

and acquiring the higher virtues. (c) Whatever you give expression to, you embody in neurones and soul-substance. Therefore, ignore the weaknesses and imperfections of the self; see the strength, virtue and wisdom of the Christ. Ask and accept these as His gift through grace to you; strive continually to express them in thought and desire, word and conduct, and you will soon find that you are making progress in building a strong, righteous, winning personality.

Unconverted Christians

Not many Christians have learned to live by grace; therefore they fail to grow to maturity in Christ. They are not transformed by the power of the Spirit, for they have not received Him in power. All our churches contain many unconverted Christians. Paradoxical as this may sound, it is true. The words convert, conversion, and converted, like all scriptural terms, have an outer, an inner, and an innermost meaning. The innermost, or spiritual meaning, is known experimentally only to disciples that have entered into Being. The outer meaning implies belief in the Lord Jesus Christ as the Son of God, and acceptance of Him as a personal Saviour. The inner meaning signifies the casting out of the old nature and the reconstruction of the inner man, whereby he is converted into an instrument for the expression of the Lord. To illustrate: While repairing a federal building, the government leased a business block that had been

occupied by stores and shops; and by tearing out the partitions and reconstructing the interior of the building, it was *converted* into a post-office, with all the necessary equipment for the receiving and distribution of mail matter. Likewise, when a soul is truly converted, the whole nature is reconstructed after the pattern of the Lord and equipped for His use.

Have you been converted? Have you undergone interior reconstruction, so that your whole being conforms to His will and expresses His love and nature? Not many professing Christians have accepted deliverance from the carnal nature. Not many have experienced the substitution of Christ for Adam. This is why but few enter into "the glorious liberty of the sons of God." This is why Christians and Christianity fail to accomplish their mission in the world.

Some good men are not delivered from gluttony. Their appetites have never been converted. Once upon a time, a great preacher was to deliver the big Sunday address at a Chautauqua assembly. At dinner he ate enough for three men, finishing with watermelon, ice cream and lemonade. An hour later he mounted the platform and made the failure of his life. Why? Because the vital forces that should have been rushing through a great heart and brain, in the delivery of a great message, were rushing through a great stomach in a vain attempt to digest a great dinner.

Was he delivered? Can any of us that are intemperate claim complete salvation? As long as the palate, rather than the needs of the body, determines what we eat in quantity and quality, are we not still in bondage? *Friends, do you eat to glorify God in the nourishment of the body, or to gratify the devil through a perverted appetite, by which you induce sin and sickness?*

A lady of good standing in the church was a frequent vender of gossip that challenged the honor of others. Now, when a woman, God's richest gift to man, she who is next to the angels, she on whose lips scandal should die without an echo, so far forgets her divinity as to be the medium of slander, is there not need for a deeper work of grace?

A good deacon once told how wonderfully he was saved. He was saturated through and through with tobacco juice! Saved? Nonsense! he was pickled. Now a man *may* have a Spirit-filled Christian heart in a filthy tobacco-soaked body—for all things are possible with God, but every form of impurity wars against the Spirit. None that are subject to His will purposely defile the temple.

Self-Examination

"Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." "And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof." What right have those that are actuated

by selfish ambitions, subject to carnal desires, or living sensuous lives of pleasure, to claim fellowship with Christ? Have they renounced the world, the flesh, and the devil? Have they been washed by the blood and vitalized by the Spirit? False professions deceive many. Current Christianity bears upon its tide millions that have never crucified the self and entered into His death that they might become partakers of His resurrected life.

Beware of self-righteousness! It is one of the most subtle of sins. It makes impossible the expression of the Lord in the fruits of the Spirit. It is fundamentally un-Christian. There was once a very good man. Like the young ruler of old, he had kept the commandments from his youth up. He had never indulged in the vices of his time. He had lived a clean, moral life, and honestly believed in his own righteousness. Wandering alone one evening on the seabeach, he reviewed his past and concluded that he was a little the best man he had ever known. Just as he was about to congratulate himself, he came upon a lobster. Turning it over, he said, "Hello, old fellow! let's chat a bit. Did you ever steal watermelons when you were young?" "Never." "Did you ever drink whiskey, smoke cigarettes, play the races, or go loafing nights?" "Never." "Did you ever swear, cheat, or willfully wrong your neighbors?" "Never." "Good lobster! Normal animal! But say, what sacrifice have you ever made for your kind?" The lobster turned

over and started to run; but the man caught him and said, "Hold on, old fellow; let's shake. You seem to have all my virtues—and my one great fault. We have both lived natural, but selfish lives—a pair of lobsters!"

Looking beyond his lobster friend, beyond the white-capped waves, he saw the Sun of Righteousness, Whose beauty of soul and largeness of heart revealed the littleness of man. He saw himself as a flickering candle in the blaze of a noonday sun, an insignificant egotist boasting in the presence of an all-righteous, self-sacrificing Lord. In humility he cried aloud, "O Father, forgive! and never again will I claim virtue or morality simply because I have lived to the standard of a normal animal; never until I have become in-Christed and laid down my life in service for the good of mankind will I claim righteousness, and even then it will not be mine, but Thine, for God alone is good."

Wonderful Possibilities

Applied psychology and vital Christianity give us a sure way of attainment. Any weakness can be overcome, any faculty strengthened, and any tendency modified. The tastes and talents essential for life's work may be acquired. The elements of success can be developed in most every one. By regeneration, the old nature with its defects can be put off, and a new nature with spiritual virtues and powers put on. Through growth in grace one may attain the full stature of an in-Christed soul. What

more is needed? Why remain weak when we may be strong? Why remain ignorant when we may be wise? Why remain slaves to self and selfishness when we may be free? Why remain commonplace and useless when we may develop character and render a real service to our age and generation?

Time for Action

Friends, you have a method of attainment. If six months from now you are still subject to the carnal nature, besetting sins, or bad habits, you have no one to blame but yourselves. If you fail to acquire the higher virtues, it will be because you refuse the gift of love, deny the power of grace, and prevent Him from doing His perfect will in you. Now is the time for action. Before we sleep tonight let us get right with God, that we may begin our character building on the sure foundation of a regenerate soul. Having accepted Him, let us recognize our divinity through Christ. Let us live by grace, that progress may be swift and sure. Let us constantly surrender every thought and feeling to the Spirit, that our transformation may be complete. Let us think His thoughts, will His will, love with His love, and manifest Him in all the activities and relations of life until changed into His image and expression.

The Prince of Peace

Standing in the heart of our national capital, surrounded by the grandeur and splendor of government buildings, we see little of interest in the

Washington monument. Just a plain marble shaft five hundred and fifty-five feet and five inches high, the embodiment of simplicity, strength and endurance, typical of the man whose life it commemorates! But let us get perspective. We will go by steamer down the Potomac to Mt. Vernon. To the south is picturesque Arlington Heights, once the home of Robert E. Lee, but now the resting place of thirty thousand heroic dead. As we proceed, a grey mist gathers over the city. Soon all is covered but the government buildings and the Metropolitan church spire. As the mists rise higher and higher, building after building disappears, until at last only the dome of the capitol and the Washington monument are visible. For a time these two stand like lone sentinels keeping watch over the buried city. Finally the line of mist rises above the dome of the capitol, leaving fully one-fourth of the solitary monument glistening in the sunlight. How distance reveals its greater altitude! What grandeur is expressed in its simplicity! Throughout the centuries may it proudly stand, to the glory of God and the honor of man! Not until long after the setting sun has converted this pearly shaft into a pillar of fire does it bid us final adieu.

How like the peerless monument is the Christ character! Calm, courageous, compassionate, selfless, luminous, incomparable! The mists of time soon bury the multitudes of humanity. One by one great souls disappear. At last we see but two,

the moral philosopher and the Prince of Peace—the law-giver and the life-giver. Moral philosopher, capital soul, wise are thy sayings: "It pays to do right;" "Virtue is its own reward;" "Whatsoever a man soweth, that shall he also reap;" "Thoughts are seeds that bring forth their kind in the heart of the man that gives them birth;" "The law of compensation is as unerring as the law of gravity;" "Justice rules in the last equation." O wise man! one thing thou lackest—Christ formed within. Slowly the mists rise above this noble brow. Time has claimed him for its own. But now, standing alone in His Divine majesty, is the Prince of Peace. Aflame with holy love! Conqueror of death and hell! He flashes light and life all over a sin-darkened world. How time reveals His Deity! How eternity crowns Him with glory! Can you see Him? Look! From His heart of love there comes a beam of light, which forms a path of gold from Him to you. Follow the path. See Him, and only Him; and soon the flame within His heart will through this light to you impart—eternal life.

O Prince of Peace! Thou Son of God,
immaculate and free!
Communicate Thy life to us, that we may
be like Thee.

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domestic life. In her dashing waterfalls may be heard the music of the centuries. Her broken parapets, crumbling cliffs and deep crevices reveal the art and architecture of the ages. Her yawning cañons and threatening gorges tell of the political and religious upheavals of bygone days. Above the tree-line a silver cloud, like a silken veil, obscures the apex from our view. Prophets and sages tell us that beyond this cloud her lofty dome reaches far heavenward and forms the pedestal of the temple of our God,—the source of wisdom. We are climbers. We shall not soon reach the top, but every effort will strengthen us; every vantage gained will enlarge our horizon, and every new vision will inspire us to loftier purposes and higher living. Let us pause for a moment in the shadow of this mountain of wisdom, that through its silent eloquence the Lord may speak to our inner consciousness, give us understanding, and guide us on our upward way. * * * * *

What is Truth?

What is truth? Truth is that which is in harmony with all law and at variance with none. It is the definite relation that things, facts, phenomena and conditions sustain toward each other. It is Divinity in expression. To believe in the truth makes man hopeful; to know the truth makes man wise; but to live and be the truth makes man Divine.

Without spiritual perception man cannot apprehend primal causes; therefore our sciences are in-

complete and leave us in a world of mystery. You lift your hat; but psychology does not tell how volition acts upon nerves and muscles to produce this result. Your watch is ticking away, propelled by a spring; but physics does not tell why a spring springs. Worlds, suns and systems revolve about us in obedience to laws and forces; but astronomy does not tell the primary cause and nature of force and matter. All nature is animate with life, which appears in many forms, and men know much of its propagation, differentiation, order and species; but of its source biology tells nothing. Likewise, all human knowledge gained by external observation and experience is fragmentary, theoretical and speculative. But there is an inner teaching and experience given by the Holy Spirit, which explains the primary causes of all natural phenomena, life and substance, force and matter. It would take hours to present this inner teaching, but a few sentences will give the key to the cosmos.

The Cosmos

The universe as known experimentally is spiritual and natural, creative and created. The natural is physical and psychical; so there are three planes of manifestation, physical, psychical, and spiritual—an outer, an inner, and an innermost. The spiritual is infinite and permeates the psychical; and both of these permeate and produce, as primary and secondary causes, the physical. The three are not locally separated, but are as three octaves having different

rates of vibration and modes of motion, which cause their individual characteristics and peculiarities.

The Divine essence, or spirit, is of three orders. The first and second form the life and substance of higher spiritual beings. The third, or lowest, is that from which all nature was created. This primary essence of nature in manifestation appears in three general states or conditions. In the third, or lowest, it appears as force and matter, from which all material things are formed. In the second it is psychical and etheric, from which is formed the soul and vital bodies of living things. In the first, or highest, it is undifferentiated spirit-essence, from which the human spirit and other lower spirit beings are formed. In its primal state this substance of all nature was pure, and everything created from it good in the sight of God. But when Satan entered this pure creation his discordant vibrations defiled it, making it incapable of sustaining higher spiritual life. His influence was the initial cause of poisonous elements, abnormal plants, carnivorous beasts, birds and reptiles, and other forms of evil and degeneracy. Man, yielding to temptation, became flesh, subject to perverted nature, and spiritually dead.

Creative Processes

This primal mundane spirit-essence is positive and negative. The negative principle, after passing through many changes, becomes differentiated into the dynamic and static aspects of substance known

as force and matter. This primordial substance is apprehended by scientists of our day in a form called the ether of space, or protyle. It permeates all material things, but is far more dense and has a greater specific gravity as ether, than when chemicalized into matter. An illustration will help to make this fact intelligible. During a storm the surface of the ocean is covered with waves, foam and spray, all of which are temporary phenomena. They are water in various states and modes of motion. But when the storm has abated they disappear, and the tranquil sea is more dense than was the wave, the foam, or the spray. Likewise, what we know as force and matter are the waves, foam and spray, the modes of motion, states and forms of activity manifest in the ocean of ether. As only a fragment of the ocean assumes the form of wave or spray, so the all-pervading protyle, the substance of the material universe, is mostly unmanifest. Only a fragment of it at any given time is expressed as force and matter. As after a storm the wave and the spray return to the bosom of the deep and are no more, so after a creative period has passed, all forms of matter resolve into the primal substance. Finally, as one part of the ocean's surface is covered by waves and spray while another part is calm and tranquil, and these states alternate, causing the phenomenon of the wave to be ever appearing and disappearing, so the ocean of protyle

is ever alternating between passive and active, nominal and phenomenal, immaterial and material.

The first activities in the protyle known to science result in the formation of what are called electrons and ions, the positive and negative principles of electricity. From these infinitely minute vortexes of force are formed the atoms and molecules of chemical elements, which in their various states and combinations produce all the kinds of matter of which the physical world is composed.

Life and Substance

The positive principle of the primary spirit-essence comes into manifestation polarized as masculine and feminine. These qualities are conjoined with, and inseparably related to, their corresponding aspects of substance. On all planes the positive principle is conjoined with the substance that forms the "breath of life;" the negative with food elements. By the conjunction and fusing of these two in water, or its equivalent, the phenomenon of life is produced and the vital flame in living organisms sustained. Both the positive and negative elements of life on all planes exist in essence, but only as these are united is the phenomenon of life and living substance produced. The process of the production of life is fairly well illustrated by the oil lamp. The oil represents the negative; the oxygen the positive; the conjunction and fusing of the two forms the flame, which corresponds to life.

The Origin of Species

As the primary chemical elements had their origin in the protyle, through the activities and selective affinities of electrons and ions, and were fixed before they became materialized, so the primary kingdoms, genera and species were formed by the creative Word through the activity of the masculine and feminine principles of spirit in the primal substance before they assumed organic form.

As the primary constituents of the chemical elements forever determine their affinities and combining properties, so the primary or inherent constitution of the several kingdoms determines their distinctive characteristics and differentiates them for all time.

Kingdoms and species have become differentiated and subdivided into many orders and types, but each new order has partaken of the nature and limitations of the kingdom that gave it birth. No member of one kingdom has evolved into another, as plant into animal, animal into man, or man into angel; but each after its kind, according to its inherent constitution.

The diversified forms of life on the earth today do not represent a continuous line of evolution from protozoa to man, from cell to saint; but a differentiation and multiplication of created kingdoms and species through natural selection, cross-fertilization, adjustment to environment, development, and degeneracy.

Life and Mind Development

The primary impulse of every living thing is to live. This is the law of its nature inherent from Being. This impulse in coming into expression becomes differentiated into sensation, volition and intelligence. These are manifest in the lowest living organisms. With the development of function and organism, with the ever-increasing complexity of life and its activities, this primal trinity of impulses becomes differentiated into many kinds of senses and sensations, forms of energy and volition, faculties of mind and intelligence, which, in their combined activity, produce the complex psychology of the higher animals and the mortal mind of man.

Pseudo-Science

"The wisdom of this world is foolishness with God." Men, without the guidance of the Holy Spirit, have misinterpreted many of the facts of nature and unwittingly become blind leaders of the blind. The theory that life on this planet was produced by spontaneous generation through the fortuitous association of certain chemical elements, and that this primal cell of accidental origin has evolved and differentiated into all existing kingdoms, genera and species, including man, is the most misleading and demoralizing product of pseudo-science. It is not supported by any rightly interpreted fact or law of nature. It is accepted only by those unacquainted with spiritual forces and processes. To the Spirit-taught it is a pitiable perversion of truth—a parody

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upon human nature. Worst of all, this brainless, senseless monster, conceived by materialism, born of ignorance, and suckled by scholastic stupidity, was christened science, and introduced into schools and colleges to pervert the minds and hearts of students. If you have been following this slippery, slimy, serpentine son of Satan, stop! Wait upon the Lord until the Spirit of Truth has come, and He will guide you into all truth. Go deep enough in your scientific investigation and you will find that all force is related to intelligence; that all nature is animate with life; that a form of consciousness obtains everywhere, and that the seen is but an effect of the unseen reality.

"If He gather unto Himself His Spirit and His breath; all flesh shall perish together, and man shall turn again unto dust." The Lord is the primal cause of all beings; the root and source of all things, but none of His creations are any part of Himself. His activities come into manifestation in many forms, revealing His presence, declaring His glory and expressing His attributes. He puts forth and withdraws, creates and dissolves, according to His personal choice, will and purpose, which purpose is the bringing forth of rational beings, capable of sharing His life, love and consciousness. From the Infinite Will proceeds all power, force and energy, by which the worlds are formed. From the Infinite Mind proceeds all law, order, system and relations, by which all things are governed. From the Infinite

Love proceeds all life, sensation and consciousness, by which all kingdoms, genera and species are brought forth. By the continuous energy and activities of the Eternal Spirit the universe is perpetually produced, governed and sustained. By His persistent manifestation planets, suns and systems move on in endless rhythm, vibrating with force and pulsating with life to the glory of the unseen but ever-present God.

The Constitution of Man

Man is a microcosm—a little world. He combines in his constitution all forms of substance, life processes and functions. Like the cosmos, he has an outer, an inner, and an innermost nature, known as body, soul, and spirit. The three, like the physical, psychical and spiritual planes of the universe, represent different rates of vibration and states of life and substance. The spirit permeates the soul, and both these permeate the body; so that the three are not separated locally, nor do they occupy separate or specific parts; but each fills the whole being, as light, heat and air fill a room simultaneously.

The Spirit

The mortal spirit is composed of the primal spirit-essence of nature. It is the root and source of the inner life and the personal ego. Its activities produce the rational and higher elements of mind and conscience. It continues to exist after the dissolution of the body subject to law and the sequences of sin. When man accepts redemption through

Christ, God creates within him a new spirit, which is fed by grace. In regenerate man, the mortal spirit forms the matrix of the new spirit, through which the Holy Spirit operates in vitalizing and reconstructing the soul.

The Soul

The soul is composed of a fine etheric substance, the negative aspect of which is similar to the ether of space, or protyle. It has form, size, and functions. It is dual, positive and negative—father-mother. Its negative, or mother, side is subjective and intuitive. Its positive, or father, side is objective and rational. These two are not separate, but are as the inner and the outer aspects of the one. Objective perceptions, thoughts and volitions are registered in the subjective, and modify its impulses and functions. Likewise, subjective conditions and activities rise to the plane of objective consciousness, and modify mind and character. The functioning of the soul through the brain and nervous system results in conscious mentation, thought, feeling and volition. Its independent activities result in subjective mentation and the subconscious mind. Mind is not an essence or substance like the spirit and soul, but a manifestation resulting from the activities of these.*

The Body

The physical body, like the soul, is dual, positive

* For a more complete explanation of the objective and subjective minds, see chapter on "Old and New Psychology" in the author's book on "The Psychology of Success."

and negative, vital and organic. The vital body is composed of a gaseous or etheric substance, visible to "N" rays. It is the seat of animal life. It is the connecting link between the soul and the organic body. The ganglionic nerve system and the blood are its immediate instruments, its means of governing, nourishing and vitalizing. The vital body is often the seat of inflammation and functional disturbances that are the basis of disease. It separates from the organic body at death, and disintegrates when no longer vitalized by the soul.

Spirit, soul and body are so related that vibrations in the spirit and the soul set up corresponding vibrations in the vital body, which chemicalize in the organic body. Likewise, in the reverse order, physical and chemical states modify the vital body, and through this the soul and its expressions in mind and character. Even the spirit is influenced by the chemical states and vibrations of the physical body. This communication of vibrations and their effects is the basis of the influence of mind over body, and body over mind, in causing and in curing disease.

Life Beyond Death

"We know that, if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens." Those born of the Spirit *know* that they have passed from death unto life. If you have not this interior evidence, you have no right to question the testi-

mony of those that have. What does a toad living in a well know about the world? He thinks the world is perpendicular, tubular in form, water at the bottom, sky at the top, and moss around the edges. He has a very different concept from the fellow that is hopping along a sweet potato row on a June morning, catching a bug at every jump. If you are still living encased in a well of materialism, knowing only what the five senses have taught you, enjoying no consciousness beyond physical perception and emotion, you are in no position to judge of spiritual verities. In your limited sphere you have no right to discount the testimony of those that have entered the larger, higher life.

A traveler in Colorado, entering the South Cheyenne Cañon, stood between the Pillars of Hercules, which lift their majestic forms a thousand feet above the trail. Looking up at the awful overhanging cliff, he said: "If only a pebble should fall from off thy towering crest, it might cause my death, and this brooklet would chant my requiem. Ages after I am forgotten you will remain unchanged." That was the sense-man speaking—the testimony of the mortal. Then the spirit spoke: "Not so, not so! I am immortal, immaterial, and no material thing can injure me. Majestic mountain, after millions of winters' frosts and summers' suns have kissed and chiseled you away, and the winds have scattered your substance o'er the plains —nay, after you and all your comrade ranges are

lost in banks of fire-mist, waiting to be born again, I, because I am a child of God, a spiritual being, redeemed through Christ, clothed with immortality, will retain my individuality, my consciousness, and remember the day I stood trembling beneath your threatening brow."

Influences of Body Over Mind

The more spiritual we become, the less subject we are to natural laws and forces; but as long as we have physical bodies they limit us. If the body is healthy and strong, we have physical and mental energy. If the nerve-cells are exhausted, we are tired, weak, and incapable of vigorous thinking. All of the emotions, and even the sentiments, rise and fall with the vitality of the body. Inflamed or irritated nerves make us quick-tempered and peevish. A slight kink in the neck may cause insanity. Inhibited nerve or blood supply to any organ weakens its functional power. Too much or too little blood pressure on the brain suspends consciousness. Congestion in a given center may cause paralysis or monomania. A sour stomach sours the disposition. The chemistry of the body affects the character of the man. However æsthetic and idealistic we may be, so long as we are vitally related to the flesh, its states and conditions are constantly modifying our thoughts and feelings, as well as our capacity to will and to do. Even the food we eat influences our dispositions. An excess of food of any kind tends to burden the body with impurities, which develop

poisons that may produce ill health, mental inertia, or immoral tendencies. Auto-intoxication is the cause of many diseases. The world's greatest thinkers and most prodigious workers are all light eaters. Sages, prophets and saints in all ages have been abstemious.

The Sin of Gluttony

Gluttony is the most common of sins and the most destructive of vices. The whole system of modern dietetics is based upon the demands of a perverted palate, rather than upon nutrition. Appetite, unregenerate appetite, is the Christian's foe. It has desecrated sacred religious services, converting our most hallowed seasons into periods of feasting and gormandizing. At Christmas time, when we would commemorate the birth of the One that came to free man from his appetites and clothe him with immortality, how do we go about it? By excessive eating and the intemperate use of sweetmeats. On Thanksgiving Day how do we express our gratitude to God for His goodness? Ask the turkey. What of the Lord's Day? It is the day for the big dinner. Evening sermons are often ineffectual because the vital forces that should digest and assimilate truth are expended in the digestion of a big dinner. Not until we are temperate in eating will we enjoy physical health, mental activity, social purity, moral righteousness, and spiritual illumination.

Meat and Animality

Most persons use too much meat. A small portion

once a day is sufficient. Its intemperate use produces animality and fosters vice and crime. Puppies raised on a fleshless diet grow large and strong, but not savage; fed on meat, they are less intelligent, but more savage. Sea gulls fed exclusively on grains and fruits lose their carnivorous nature. Doves fed for a few generations on meat become carnivorous. Flesh food is stimulating and begets an appetite for narcotics. If used freely by children it promotes cruelty, and tends to strengthen the criminal instincts. Children in whom such tendencies are innate may be greatly modified by a fleshless diet. The known effects of animal food upon character have caused some shortsighted philosophers to advocate its use as a means of maintaining the courage of soldiers. Nonsense! Let the unprecedented courage and military heroism of vegetarian Japan forever contradict the claim that a meat diet is necessary to valor! Non-meat-eaters excel in physical strength, power of endurance, depth of thought, clearness of spiritual vision, purity and length of life.

Indigestion and Character

Excess of food, unwholesome food, unhygienic cooking and lack of proper mastication are the chief causes of dyspepsia. Indigestion is not only the mother of many diseases, but it has a pronounced influence upon mind and character. It produces irritability, nervousness, fretfulness and a tendency to worry. Many that are constantly unhappy, un-

companionable or discouraged, might greatly improve their dispositions by correcting their dietary habits. When the stomach is out of order, the whole body becomes deranged and the psychology morbid.

Chronic Grumblers

When an excess of carbon is used, the liver, the furnace of the body, gets out of order. Soon the man becomes gloomy, melancholy and pessimistic. Sunny days are weather-breeders. The few joys of life are sure signs of trouble to come. Discouragement and failure haunt his steps. Even his religious life is influenced; he not infrequently mistakes his melancholiness for piety. Many professing Christians never truly enjoy the sunshine of God's love, mainly because of a disordered liver.

Cleanliness and Purity

Spices and condiments irritate the nerves, make one hypersensitive, and thereby modify the mental states. They stimulate the passions, sharpen the temper, and make it difficult for one to live a calm, peaceful, self-possessed life.

Impure air, impure food and uncleanliness of person foster impurities of thought and desire. Cleanliness is a means of Godliness; a pure life is seldom found in a filthy body. The effects of physical states upon mind and character are so subtle and constant that we do not notice them. A little experimenting will prove to anyone that wholesome living is highly conducive to wholeness and holiness.

Alcohol and Morals

Possibly the most awful illustration of the influence of physical states over mind and character is seen in inebriates. A man with a keen intellect, pure motives and worthy ambitions begins drinking. Soon his stomach becomes inflamed; also the base of his brain. Gradually the congestion increases, causing a corresponding change in his character. The appetites become stronger; the moral sentiments weaker. His intellect is keen one day; dull the next. His high ideals disappear. He loses self-control; flashes of temper become more frequent. Cruelty takes the place of kindness. Love becomes lust. Honor is lost in dishonor, until at last he is a moral degenerate.

Lessons to be Learned

From these and many similar facts of common experience, it is evident that if we are to have keen minds, pure emotions, noble ideals, and live the higher life, we must take care of the temple; we must live hygienically; we must respect God's laws in the lower realm as well as in the higher. If overeating or unhygienic cookery may cause indigestion, which in turn produces irritability or immorality, then overeating is sin. If an excess of animal food produces animality, we have no right to use it intemperately. If impure blood produces impure thoughts or unholy desires, then it is our duty to keep the blood pure. All that would make the most

of life should study the hygiene of morals, the science of dietetics, and the art of living in harmony with Divine laws.

Influence of Mind Over Body

As previously stated, all mind activities produce corresponding vibrations in the vital body, which chemicalize in the blood, from which the organic body is formed. All vital and physical states are modified by mental and emotive states. All harmonious vibrations are constructive; inharmonious destructive; so that health and happiness depend largely upon harmony. A thoroughly bad man may be so harmonized in his inner and outer states as to be both happy and healthy. Likewise, a good man may be harmonized and enjoy health and happiness. But if the sinful activities of the one were set up in the other, the result would be discord and disease. And if the pure emotions of the good man were duplicated in the soul of the bad one, inharmony would be the result, and might cause sickness in either the soul or the body, or both. In other words, the effects of a given emotion upon the body depend not only upon its character, but upon whether it is harmonious or inharmonious with the constitution of the body and the character of the man. Many good people are constantly ailing because of the discord between the spirit of righteousness and an unregenerate body; while many that have no such spirit of righteousness enjoy excellent health, even though living in sin. The way to health for the former is

through the regeneration and sanctification of the body, that the whole man may be in harmony and vitalized by the Lord.

Emotive Chemistry

Several years ago a scientist discovered that when one is very angry the breath is poisonous. This discovery led to a number of experiments with all classes of people, to ascertain the effects of different emotions upon the chemistry of the blood and the secretions of the body. The results of these experiments show that every distinctive emotion modifies the chemistry of the fluids. Thus it is said that the chemistry of a tear will show whether it was caused by joy, love, grief, or fear. Psychologists classify some forty-two emotions, each of which produces its peculiar chemistry. But as emotions are ever changing, often contradictory, and several are active simultaneously, their effects are correspondingly complex and varied. Generally speaking, all pure, moral emotions, such as love, joy, hope, mirth, praise, devotion, etc., are constructive, vitalizing, creative of normal chemistry, and are therefore conducive to health, strength and long life; while all negative, wicked or morbid emotions, such as anger, worry, fear, jealousy, etc., are destructive, and chemicalize in toxine poisons which give rise to functional and even organic diseases.

Emotive effects are both general and specific. Thus mirth promotes digestion, stimulates the liver, and "doeth good like a medicine." Pure love is

stimulating, creative and invigorating. Self-respect, self-confidence, firmness and conscience tend to straighten the spine, strengthen and regulate the circulation, and give rhythm and power to the respiratory function. Likewise, all destructive emotions have their local effects. *Fear is father to many diseases.* Sudden fright or terror restricts the action of the heart and may cause instant death by heart failure. Grief interferes with the vital and nutritive processes. Anger quickens the circulation, intensifies the heat of the body, poisons the gastric juices, and is a frequent cause of indigestion and malnutrition, from which arise uric and other acids that produce kidney trouble, neuralgia and rheumatism. Habitual worry is a habitual cause of neurasthenia and depleted vitality, which invite disease. Melancholy restricts the functional activity of the liver, interferes with the blood-making process, and makes one hypersensitive to changes of temperature and other climatic conditions. Envy, malice and jealousy restrict both the respiratory and circulatory functions, causing cold extremities, clammy skin, feted breath and indigestion. Jealousy long persisted in frequently results in organic heart trouble. All of these conditions are greatly modified by temperament, states of health, and peculiarities of individuals.

Man is not only "fearfully and wonderfully made;" he is made according to law. The more we study the processes of life, the more apparent it be-

comes that if we are to enjoy health and happiness we must fulfil the laws of our being. We cannot afford to give way to devitalizing emotions and suffer their reactions. It is wise to keep sweet, exercise self-control, love much, forgive all, and live harmoniously. But there is still another lesson to be learned from this study of emotive chemistry, viz., that the doctrine of the destructive effects of sin is now vindicated by science; and we see clearly the need of the Great Physician, Who only has power to heal the sin-sick soul.

Good and Evil Suggestions

We have long recognized the influence of suggestion in the treatment of disease; but not many of us have fully realized its potency in causing or perpetuating ill health. We fret and worry, then wonder why we are sick. We live in fear of some calamity, real or imaginary, until the fear chemicalizes into disease. We find fault, scold, or become envious, and then wonder why we look and feel so worn out. Worst of all, we talk about our aches and ills until we multiply them in ourselves and friends. The chief joy of some people is to recite their troubles. They are never happy unless they are miserable, and the more miserable they are the better they feel. These constitutional grumblers are a greater menace to health than microbes, and much harder to get rid of. They see you with distorted vision, then tell you how badly you look. You accept the suggestion and soon come to feel as they

say. You reiterate it in your subjective mind until it becomes a fact. Remember, the spoken word has power to produce its image in ourselves and others. If you want health and would be helpful to others, think, feel, will and talk health. Talk strength! Talk victory over the weaknesses and ills of the flesh! To be free from evil suggestions and their effects, accept redemption of the body through Christ; then through grace identify yourself with and live in the Eternal Spirit, in Whom there is neither sin nor sickness.

Cause and Cure of Disease

The primary cause of disease inheres in perverted nature. Its abnormal effects appear in many forms of life and substance. Men, observing these effects, have treated them as causes, and have invented all sorts of remedies, physical and metaphysical, but no human effort can eradicate the primal cause. Therefore, the most successful practitioners of all systems are compelled to sit helpless by the bedside of their loved ones while pain racks the form or death claims the body. In a very brief study of the cause and cure of disease, we shall notice some things calculated to correlate and give confidence in the several methods of cure, and prepare the way for a better understanding of the law of Divine healing.

(1) Health is normal; and the tendency of all life processes is to establish and maintain normal conditions.

(2) The vital principle is the healer, without which all systems and methods are powerless.

(3) All remedies and systems are effective or helpful in proportion as they assist the vital principle in its efforts to heal.

Vitality is life in manifestation. It is a mode of motion. By its activities all life processes and functions are carried on. Through it the body is nourished, waste tissue carried off and new rebuilt. Whatever interferes with the vital flow, either in its vitalizing or mechanical processes, may be a cause of disease.

To understand the cause and cure of disease, get your eye off the physical body. It is but the chemicalized effect of the vital body. See causes, not effects. See in your imagination the vital body as a colored flame composed of many flowing currents, each pursuing its definite course, and all so coordinated and connected as to carry on all the vital functions. Each of these several currents is threefold in its nature—motor, sensory, and vital. In them is the power of motion, sensation, and nutrition. They vitalize, build and control every atom and cell, function and organ. See this vital body with its many currents as the maker of and the doer within the physical body.

Each of these three vital streams has its material vehicle in the nervous system, through which it is connected with all tissues and parts. The blood is the living-substance from which the body is built.

The vital currents are the builders. Whatever depletes or causes impure blood, or interferes with the normal flow and activities of the vital currents, becomes a cause of disease. Whatever promotes the purity of the blood or the flow of the vital currents is curative.

The immediate causes of disease may all be classified under four general heads, mechanical, chemical, germinal and psychical. Mechanical displacements, constrictions, or malformations of parts of the body, whether bones, muscles or organs, may interfere with the life currents, inhibit nerve or blood supply, and thereby become a direct cause of functional or organic disease. Wrong chemical states may arise from various causes, such as fermentation, poisonous infection, sudden changes in temperature, electrical and magnetic disturbances, uneliminated waste matter, bacterial products, etc. Whatever the cause, these wrong chemical states produce congestion, fever, decomposition, blood poisoning, etc., and in various ways destroy tissue and interfere with vital processes. Disease germs of many varieties find their way into the body through food and drink, the breath, and other means. If vitality is low, or there is waste material for them to operate on and multiply in, they soon produce pathological conditions. Abnormal psychic states have as many sources as there are human emotions. They may also spring from evil suggestions, perceived or imagined, from things animate or inanimate. Whatever

their source, they have power to produce functional disturbances, wrong chemical conditions and abnormal nerve reactions.

The art of cure consists in discovering the cause of the disease, and supplying the remedy best calculated to remove it and assist the vital principle in the healing process. If the cause is mechanical, it should be corrected; if chemical, it should be neutralized; if germinal, the germ life should be destroyed; if psychical, a right emotional state should be established. Osteopathy, chiropractic and physical culture have to do primarily with the adjustment of the anatomy; but they also stimulate nerve-centers and thereby increase or inhibit functional activities. Materia Medica alters chemistry and functional activities and destroys bacteria. Medicine is not an exact science; but we know that the herb has properties that combine with the vital principle in such a way as to increase its healing energy. We know that there is an affinity between certain chemical elements and certain fluids and functions of the body, so that medicines have a specific as well as a general effect. We know that antiseptics and germicides destroy bacteria, neutralize poisons, check decomposition, and thereby give the vital forces a chance to build up living tissue. We know that the use of antiseptics in the home, the sick-room and the hospital is our most effective way of preventing the spread of disease. Psychotherapy corrects wrong mind and emotive states, dislodges

false suggestions, establishes right functioning, and may thereby be a means of curing both functional and organic diseases. Light, colored and chemical rays, heat, hydropathy, magnetism and massage, are all means of assisting the vital processes. All systems and methods have their place in the healing art, but some persons are so prejudiced in favor of one that they will try no other. We shall be wiser by and by. We shall combine physics with metaphysics, medicine with suggestion, common sense with whatever remedy the cause of the disease indicates. It is irrational to employ medicine when inhibited nerve or blood supply is the cause; or to expect to effect a cure by mechanical processes when the cause is psychical; or to depend upon suggestion when a hot bath is the supreme need. If mice infest your house you do not suggest to them to depart, nor affirm their unreality; you give them "Rough on Rats." Treat microbes the same way—give them a germicide.

Divine Healing

God's remedy for sin and sickness is spiritual. It is supernatural. There is a sense in which whatever makes for goodness, health, happiness, or wholeness, is Divine. The unselfish physician, who consecrates his skill and knowledge to the service of suffering humanity, has truly a Divine mission. His presence in the sick-room, his touch, counsel, encouragement and remedies may all be blessed of the Master. The positive, helpful suggestions of

the psychotherapist are more than educative. But metaphysical healing is not supernatural, nor any more Divine than is the use of medicine or any other human means. It is simply the application of mind force to the work of healing.

Divine healing, as practiced by Christ and His disciples, and received by many in modern times, is not a suggestion, not an affirmation of an ideal, not an understanding of a metaphysical proposition, not mind force, will force, nor anything man can give to his fellowman, or obtain from nature. It is a spiritual inflow, a Divine essence, which is life-giving and sustaining; destructive of poisons and every form of evil; constructive of pure blood and healthy tissue. It is a gift from God through Christ in response to the prayer of faith.

Christ the Healer

"I am Jehovah that healeth thee." "He was bruised for our iniquities; * * * and with His stripes we are *healed*." Christ is the healer in all genuine Divine healing. He is "the same yesterday, and today, yea and forever." He is more willing to forgive and heal His people than they are to receive. To obtain healing for soul and body, and to be kept whole, we must accept Him in His three-fold office as Redeemer, High Priest, and Sanctifier. On Calvary He paid the penalty of man's sins. He delivers all that accept His atonement. This acceptance in faith is fundamental to all subsequent results. There is no forgiveness, no healing, no grace,

no sanctification, no gift of eternal life, nor anything which Christ provides, vouchsafed to us until we have accepted redemption and deliverance through His blood. All Christian life and experience is vitally related to the blood. "Apart from shedding of blood there is no remission."

Christ came to destroy the works of Satan. In man these works appear as sin, unbelief, egotism, ignorance, delusion, selfishness, sickness and death. To as many as accept the finished work of Calvary for the remission of their sins, and call upon the Lord in faith believing, Christ comes in His office as High Priest to destroy in them the works of Satan, heal them soul and body, and create within them a new spirit. As they accept, He will feed them with the bread of life, Grace, which is His own living-substance, by the assimilation of which they grow; and to as many as will receive, He will come in and abide with them in the person of the Holy Spirit, and by His indwelling presence will purify, sanctify, make and keep them whole and holy, spirit, soul and body.

How to Get Results

The first step toward the realization of deliverance from sin or sickness is the recognition and acceptance of the finished work of Calvary. When He said, "It is finished," the way of deliverance was complete on the Divine side. Since then it is all a question of man's acceptance by faith. As High Priest and Sanctifier the Lord continues,

through the person of the Holy Spirit, to personally deliver, regenerate, heal, counsel, purify and sanctify believers. He is mighty to save. Think of it! He Who has wrought all the miracles of history is our personal friend and helper in time of need. He is ever present. What more is needed to inspire confidence?

Calvary is man's everlasting salvation, his rock of defense against the attacks of Satan. It is an holy altar of Divine love whose fire is never quenched, but consumes all placed upon it that is contrary to the Divine will. Would you be healed in soul and body? Then accept deliverance through the atonement; and from beneath the outstretched arms of Calvary, out of a believing heart, pray the prayer of faith. Ask God in the name of Christ and for His sake, by the power of the Spirit, and according to His love and mercy to grant your petition. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." To make this promise effective, claim your deliverance at once—not that you shall have it, but that you have it *now*. Praise God continually for the finished work. Refuse to listen to the testimony of Satan or the senses, which, being enmity with God, continually contradict Him and His promises. Shut your eyes to the whole world of matter, physical laws and forces. They are as powerless to affect or resist the operations of the Spirit as shadows are to resist light. Take no thought of

anything material or chemical, and have no fear of any force prevailing therein. As shadows vanish and change in the light, so all material forms and forces give way to spiritual realities.

"Have faith in God." Faith is the mystic key that unlocks the spiritual forces of the universe: it is the link that connects human nature with Divine power. Spiritual faith, which becomes the medium of supernatural power, is a gift through Christ. If any man receive this gift and use its power for selfish ends, it will destroy him. Supernatural gifts are to be used only to glorify God. As aids to faith, remember that Christ is the author and finisher of your faith; ask and receive of that faith that will not waver; believe in the heart that He is able and willing and lovingly yearns to heal you. All depends upon your acceptance. "Wilt thou be made whole?"

Banish Unbelief

Unbelief is the Christian's subtle foe. Through it Satan makes ineffective all the promises of God. It separates the soul from its source of life and power. Ask the Lord to destroy it in you. Slay it as you would a venomous serpent. Smite it as the head of Satan. Put it from you as a deadly poison. Unbelief cancels the efficacy of Calvary and the gifts of grace. "He that doubteth is like a surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord." Trust God and His promises

as infallible. He *cannot* lie. "Faithful is He that calleth you, Who also will do it." When Satan sees that you will trust the Lord unto death, he will depart from you.

Subjective Resistance

The resistance of soul and body to the spiritual inflow is like that of baked earth to the water, which alone can vitalize it. If one have faith to receive all at once, healing is instantaneous; if by degrees, healing is gradual. If there be little faith, healing may be indefinitely postponed. Resistance to the Spirit's operation is often subjective and contrary to the earnest will and desire of the objective mind. This interior opposition to the Lord must be cast out as one of the works of Satan, the root of unbelief, the destroyer of effective faith. Ask and accept deliverance from it. Perfect love, which establishes perfect trust and confidence, is its opposite. It is "with the heart man believeth unto righteousness;" also unto healing.

Faith and Means

"Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning." To exercise perfect faith in God and the healing power of Christ, it is not necessary to refuse all remedies or other means. *It is necessary* to submit absolutely to the Divine will, and to *use, or refuse to use, anything* according to His prescription in your individual case. But

His prescribed means are always personal and cannot be applied to another except by His direction. When means are used, they should be sanctified and taken in faith that they will be used by the Spirit. All things are the Lord's, and if *used by Him* are effective.

The Day of Miracles

It is said by some that the day of miracles is past. If this were true, the day of salvation would also be past. For the regeneration and reconstruction of a soul requires the supernatural operation of the Spirit quite as much as does the healing of a body. The transcendent life of faith in Christ is supernatural. If the day shall ever come when the church shall cease to teach and live by the miraculous gifts of grace, then shall it be powerless to accomplish that for which it was formed.

Divine healing is more than a scriptural teaching: it is an experimental fact in the lives of thousands. Every age has recorded its healings in answer to the prayer of faith; but since the recent outpouring of the Holy Spirit many mighty works have been done; and as faith increases in the earth there will be a corresponding increase of supernatural manifestations.

Regeneration and soul healing are vastly more important than the healing of the body; but physical healing is visible evidence of Divine presence and power. The church has lost much of its "power unto salvation" and influence in the world by failing

to teach and accept the finished work of Calvary as including the whole man—spirit, soul, and body. How can one accept and enjoy the fullness of the resurrected life while living in an undelivered body? How can we have the peace that passeth all understanding while there is continual war between the flesh and the Spirit? Never until we get back to Apostolic faith and practice of accepting Christ as the all-sufficient remedy for every ill will Christians have the Apostolic experience and power. Christ is the world's Physician, the supernatural Deliverer from sin and sickness, vice and crime, want and misery, ignorance and poverty, selfishness and its results. *"Behold, the Lamb of God, that taketh away the sin of the world."*

III

PSYCHIC AND SPIRITUAL PHENOMENA

INTRODUCTION

We are in a world of mystery, seen and unseen, known and unknown, natural and supernatural. There are the mysteries of force and matter, of mind and life, of spirit and substance. There are phenomena physical, psychical and spiritual that challenge our attention, evade our perception, and baffle our reason. But there is a key that unlocks and explains all phenomena that come within the range of human perception. The main object of this lecture is to find this key and use it to open the door into the Holy of Holies, where the soul communes with God.

"Turn ye not unto them that have familiar spirits, nor unto the wizards; seek them not out, to be defiled by them." "For whosoever doeth these things is an abomination unto Jehovah." We shall obey this admonition. We might spend hours in the study of dreams, visions, psychic experiences, apparitions, mental magic, witchcraft, hypnotism, obsessions, hallucinations, etc., and still not understand the causes nor the effects of these things. Furthermore, such discussion would be commonplace, unworthy of this occasion, and might prove harmful to many. There is no place where a little

knowledge is so dangerous as in the realm of the occult. No one is prepared to investigate psychic phenomena in safety until he understands the law of mind forces, and is personally protected from evil influences by the indwelling presence of the Holy Spirit.

We are in the presence of God. Nothing worth while was ever accomplished out of harmony with Him. Let us recognize His presence. Let us retire into the innermost and find our being in Him, and He in us, that in the fire of the heart His love may come forth in quickening power and prepare us to receive the *living* truth which makes men free. * * *

Climbing the Heights

Let us get perspective. We will go by stage over the mountains from Santa Maria to Santa Barbara. The stage, with six good horses and an experienced driver, is ready, and we are off. We ford the Santa Nez river at sunrise. A brisk drive across the valley, and we reach the foothills. Far up in the mountains a thunder storm is on. At nine o'clock we change stage stock and begin the climb. Our road, cut from solid granite, is barely wide enough for the stage. We change horses again and continue our way through a drenching rain. By eleven o'clock we have reached the cloud. The lightning's flash is about us. The thunder is deafening. Occasionally a rift in the cloud reveals the yawning cañon, where, hundreds of feet below, tall pines with outstretched arms promise to receive us if a

horse should slip or the roadbed give way. Soon we are out of the rain, but enveloped in a dense fog—the upper part of the cloud. By twelve-thirty sunlight begins to break through and patches of intensely blue sky appear. Another hour, and we have reached the summit. No clouds, no fog, but dazzling sunlight, air pure as ether, and all so calm, so strangely still, so marvelously soothing, that we feel truly in the presence of the Most High!

As we pursue our way along the summit, lying to the north of us is an ocean of fog, its white billows glistening in the sunlight, while from beneath its feathery surface comes the rumble of the unabated storm. Looking to the south, we get our first glimpse of the far-famed Southern California, with its orange groves white with blossoms and golden with ripening fruit, and its warm air fragrant with the breath of flowers. To the southwest, the peaceful Pacific sleeps as calmly as an inland lake. It seems within walking distance, though really twelve miles away. Out a little way from shore are the Santa Cruz Islands, and farther to the south the Catalinas, the farthest of which does not look to be more than twenty miles from us, but is, in fact, over one hundred.

This bit of mountain climbing and the view from the summit will help us to perceive and hold in mind several facts essential to the intelligent study and understanding of our subject. Let the low valley represent the physical plane of nature; the

befogged, storm-beaten mountain the mystical and psychic plane; and the summit the spiritual reality. These may also stand for the three planes of perception and consciousness, the physical, the psychical, and the spiritual.

The masses of humanity have always lived in the valley of the senses, under the cloud of desire. A few great souls in all ages have ascended into the realm of mind, thought, philosophy and metaphysics. These mountain climbers have built the perilous path of the pioneer investigator. Not a few have lost their way, or sacrificed their lives in an effort to reach the summit. In every age a few illumined souls have been called to the heights of spiritual realities, where they have communed with the Father. These are the prophets and revelators of the centuries, through whom humanity has received its spiritual knowledge.

What is true of the race is true of us as individuals. We all live some of the time, and some of us all of the time, in the valley of our senses, under the cloud of desire. Occasionally most of us make excursions into the realm of thought, to dwell for a time in meditation and speculation concerning things higher and better. Sometimes some of us, through love and obedience, faith and devotion, aided by the Holy Spirit, find our way to the spiritual heights, and, like the prophets of old, hold sweet communion with God.

Pre-Perception and Prophecy

Again the three planes of the mountain will serve to make easy the comprehension of the relations of primary causes, secondary causes, and effects. Let the summit represent the spiritual, the source and primary cause of all things. Let the fog-banked side of the mountain represent the psychic realm, which is a creation, but is also the source of secondary causes and temporal phenomena. Let the valley represent the material and sense plane, the world of effects. In the physical, all things and occurrences are related to time, space and locality; so that by sense perception we cannot foresee an event nor take cognizance of a condition except as it exists or occurs. But by psychic perception we may perceive a thing days, weeks, or even years, before it materializes on the physical plane. This is called pre-perception and is not uncommon. A well-known illustration is that of President Lincoln, who in a vision saw his body lying in state, and the weeping multitude about the bier, forty-eight hours before his assassination. Another case is that of Professor Bloss, formerly state superintendent of public instruction in Indiana, who, during the war, saw in vision a terrible battle in which one friend was shot through the abdomen, another through the forearm, and himself in the thigh. Three days later the battle occurred, and all three men were shot as pre-perceived by him.

In like manner, the prophets, ascending into the

spiritual, the realm of causes, looked far into the future, discerning and revealing conditions and occurrences that were not to be actualized in the realm of time, place and effect for centuries. The higher the altitude, the clearer the air and the farther the vision! The ancient prophets saw some things that related to the immediate and temporal life of Israel; but they also saw in the distance the Christ-child, the rejected, crucified Messiah, the glory of the resurrected Lord, and His final triumph yet to be realized.

This illustration of the mountain is in a way misleading. It pictures to the mind's eye the three planes of the universe as one above the other, and therefore locally separated from each other; whereas, the three are separated, not by space or locality, but by nature and qualities. The spiritual is limitless and eternal. It permeates the psychical, which is a manifestation within the spiritual; and these two permeate the physical, which floats in and has its existence within the psychical and spiritual. The psychical is above the physical, and the spiritual above the psychical in their modes of motion and rates of vibration, even as the tones of one octave are higher than another.

Things Fundamental

In the preceding lectures we have seen that all things have their source in the Eternal Being; that force and matter, life and substance, are products of different states, modes of motion, and forms of

activity in the primordial essence; that all things animate and inanimate were formed by the creative Word from the primordial essence; also that all our senses are instruments for receiving and communicating to the brain various sorts of physical waves, such as sound-waves, light-waves, flavor-waves, etc., so that all sense perception is by the reception and registration of various sorts of vibrations. The key to all phenomena is found in what is called the law of vibration. To get a clear understanding of this law, we shall notice some things familiar in the realm of physics. When we have apprehended the law on this plane, it is an easy matter to discover and apply it on the higher planes.

In the science of music, the character, power and pitch of tones are determined by the volume, length and number of sound-waves per second. If several tones are produced simultaneously, and the number of the vibrations of each tone is a multiple of all the others, the result is a major chord. If the vibrations of all are divisible by a common divisor, the result is a minor chord. If neither of these conditions obtain, the result is a discord. This gives us the key to the law of harmony and tone affinity, and explains why some tones have greater combining power than others. This same law is the basis of the formation, affinities, and combining properties of chemical elements. It runs through all nature and is highly significant.

Music and Wireless

Two musical instruments, keyed alike, will each receive the vibrations of the other, and react in overtones and undertones; but if keyed differently their vibrations will clash in discord and prevent overtones and undertones. In wireless telegraphy, vibrations set up in the ether are received and registered by another instrument keyed to the one that produced the vibrations. Instruments keyed differently will not register. From these two illustrations we discern the law of communication and registration, which, on the higher planes, has its correspondence in telepathy. A thought message is received only by those that are in a state of receptivity and keyed to the sender. In like manner, spiritual revelations are perceived only by those that are spiritually quickened and keyed to God—in tune with the Infinite.

The telephone converts sound-waves into electric-waves for transmission; and reconverts electric-waves into sound-waves for us to hear. This illustrates another law in psychic phenomena in which physical vibrations and bodily states are converted into superphysical sensations; and the reverse order, by which mental and emotional activities are converted into chemical and physical states. On the higher plane soul vibrations are converted into spiritual activities, thereby enabling the soul to come into communion with the Spirit. Likewise, the

activities of the Holy Spirit become manifest in the qualities and substance of the soul.

The Telegraphone

The telegraphone explains still another fact. This instrument converts sound-waves into electric-waves, and registers them in the magnetic field of a magnetized plate of steel or strand of wire. Unlike the phonograph, which registers vibrations in material substance, the telegraphone receives and records its message in that which is immaterial. Demagnetize the wire or plate, and the message is gone. Remagnetize it, and it is ready to receive another message. The phonograph and the telegraphone serve to illustrate the process of perception and registration of vibrations in the brain and in the soul. Physical vibrations, such as air-waves, light-waves, etc., that are picked up as sense perceptions, are registered primarily in the chemistry of nerve-cells, but are also communicated to the soul. Supersensuous perceptions are registered primarily in the soul, in that which is superphysical, but are also communicated to the body. Even the activities of the Spirit, which are perceived spiritually, are registered in the physical.

Mind-Ether and World Record

Again, the registration of word-forms in the magnetic field of the telegraphone, and their reproduction and communication to our intelligence, helps to explain the mystery of the mind-ether, in which are registered the effects of the vibrations caused

by the activities of all things and peoples since the planet was formed. This mind-ether forms the medium of telepathic or psychic communications. It is from this great unseen record, this library of the Infinite, that inspired souls gather knowledge. This is the secret of the mystics and the school of solitude. It has its equivalent on the spiritual plane, and is the basis of communication between spiritual beings.

Three Great Facts

Out of these studies of things fundamental and things familiar we gather three facts: (a) All things exist as the result of polarization, modes of motion and forms of activity in the primordial substance, which activities have their source in the Eternal Being; (b) all transmission or communication is by vibration in some medium, as sound-waves in air, light-waves in ether, mind-waves in the mind-ether or world-soul, and spiritual vibrations in the Eternal Spirit; (c) all perception is the result of receiving and registering various kinds of vibrations. These three facts give us the key to all phenomena, whether physical, psychical or spiritual; as in the outer, so in the inner and the innermost. Could we fully comprehend the law of vibration we should see the how and the why of all creation. With this understanding of the primary nature of things, and the modes of communication and perception, we are ready to enter upon an intelligent study of psychic phenomena.

Personal Magnetism

Every person is surrounded by an aura, which is the result of radiating vibrations. These vibrations are of three kinds, chemical, vital, and mental. The first two cause what is commonly spoken of as "personal magnetism," and differ in character and strength according to temperament, health, vitality and functional activity.

The mental vibrations are both subjective and objective. They are emotional, volitional, and intellectual. They vary in strength, character and potency according to mind activities. In a state of repose they are comparatively passive and are drawn within the magnetic field of the body, which ordinarily is circumscribed by an egg-shaped oval as large as can be measured by stretching the arms above the head, bringing them to a horizontal position, and continuing downward to a point below the feet. When the mind is active the mental aura is extended in proportion to the degree of activity, power and concentration. The physical, mental and moral character of the aura corresponds to and is but an extension of these qualities in the individual. It is strong or weak, warm or cold, active or passive, good or evil, according to the inner life. As is the man, so is his radiating aura. Some are magnetic vitally, some emotionally, some intellectually, some volitionally; and those in whom the Spirit of God is active radiate a Divine influence.

Silent Forces

Silent forces rule the world. Genuine goodness is a positive energy that makes for righteousness. The silent power of the moral, devout teacher or parent is far more potent in influencing the character of the child than much teaching and precept. Unfortunately, the reverse is equally true. The subjective influence of an immoral father that is the positive member of the family may become the seductive force that causes the downfall of his sons and daughters. The dissipated man, no matter how gentlemanly his conduct in the presence of ladies, involuntarily exerts an evil influence. This influence is greatly augmented by whatever brings him *en rapport* with another, as in the activity of the affections, or the rhythmic motion of the dance. No man lives to himself; each is vitally related to all, and all to each.

Degrees of Susceptibility

The child is more amenable to silent suggestion than the adult. We are all more susceptible at some times than at others, and more responsive to certain influences than to others. We respond most readily and fully to those vibrations that touch our dominant qualities. We involuntarily resist whatever is contrary to the activities within. The undeveloped soul, having no pronounced character, may be alike susceptible to both good and evil, but the mature nature rejects one or the other. If one is expressing positive virtue and aggressive goodness,

his outgoing vibrations resist evil and receive good; whereas, if one is evil in his heart, he resists good and becomes an attractive center to evil. So it comes to pass that two persons living in the same community, subject to identically the same environment, become the recipients of opposite influences from that environment. The child and the undeveloped soul are largely creatures of environment, but the strong, mature man determines by the character of his activities what shall influence him. An arc light is environed by its own effulgence; and no matter how dark the night, no shadow can approach it. So the Spirit-filled soul lives in the glow-ry of its Lord, and no evil can come nigh unto it.

Telepathic Communication

Thoughts are things. They are modes of motion—creations of mind activities. They have form and character. Impelled by *will* and *desire,* they have power. They are communicated through the mind-ether, which pervades all substance. They make their impress upon persons in condition to receive them. These impressions are usually imperceptible or subconscious, but when strong and definite may rise to the plane of consciousness as suggestions. If one be hypersensitive, clear, definite perceptions may be registered in consciousness, resulting in clairvoyance, clairaudience, apparitions, visions, etc.

Psychic Perception

The capacity for unusual psychic perception is

not an indication of mental superiority. In fact, it is seldom associated with a strong mind or vigorous intellect, and less often with a highly spiritual nature, though it is perfectly consistent with both. It belongs primarily to the subjective life, and is therefore stronger in animals than in man; stronger as a rule in children than in adults, in women than in men, in the child races than in the more highly developed.

Telepathic power can be developed in all, but not with equal progress. It takes years of concentration to enable one to register in the objective consciousness at will what is in the subjective nature. The hypnotic and seance methods of psychic development are harmful, devitalizing and demoralizing. They make one susceptible to all sorts of evil suggestions, obsessions and subtle diabolical influences. Such abnormal practice is postively dangerous to the soul's progress and eternal welfare. It not infrequently results in insanity, multiple personality, vice or crime.

Evidential Illustrations

"Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?" "Go into the city, and there shall meet you a man bearing a pitcher of water: follow him. * * * And he will himself show you a large upper room furnished and ready." Two persons in conversation will often perceive each other's thoughts or emotions before they are expressed in words; but definite psychic

communication between those so far removed from each other that there is no form of sense perception possible, though unusual, sometimes occurs. A few unpublished cases will be of interest:

A man in Ohio went for a load of sand. Coming out of the pit, the bank gave way, causing his wagon to turn over and bury him under the load. His little boy, now a Christian minister, at the time of the accident was at home, seven miles distant. He saw the whole occurrence in vision as clearly as if he had been an eye witness. Telling his mother of the accident, he jumped on a horse and went to his father's rescue.

At the close of the Spanish-American war, a lady in good health, sitting at her dinner table in Wisconsin, saw her soldier boy fall from a transport off the coast of Florida; she also witnessed the recovery of the body. The accident occurred at the time as seen by her.

The wife of Senator M——— was disturbed one morning with the impression that something was seriously wrong with their son, who was in the city, six miles distant. A terrible blizzard was on, but she insisted on going to him. The Senator finally ordered the carriage and drove hurriedly, arriving in the city just in time to be with the son a few moments before he died as the result of an accident.

The Rev. Dr. W———, pastor of a church in Los Angeles, while crossing the street, was startled

by the sudden appearance of a fire engine. He became dizzy and fell in front of the team. The driver pulled the horses to one side; the wheels of the truck barely missed the Doctor's head. At the time of the accident his twin brother, a pastor in New York City, while constructing a sermon, was suddenly seized with a feeling of horror and stricken with a nervous chill. At the same time he had a definite impression that something awful was about to happen, or had happened, to his brother. Noting the time of the experience, it was found later to have been simultaneous with the occurrence in Los Angeles.

Mr. P———, of Chicago, in the employ of the government, was killed in the Philippine Islands. His twin brother at home was conscious of the death twenty-four hours ahead of the cablegram.

A carpenter, working at Batavia, Illinois, fell three stories and struck on a sawhorse, crushing his liver, from which accident he died three hours later. His twin brother, who at the time of the accident was carpentering in Chicago, was simultaneously taken with severe cramps and excruciating pain in the region of the liver. He was taken to a hospital and given medical treatment; but the pain continued unabated until the brother died, and then stopped as unaccountably as it had begun.

Several years ago twin boys in Ohio communicated telepathically so accurately that they were able to impress each other, even though widely sepa-

rated. A thought-form worded in the mind of one would appear in the stream of consciousness of the other. On one occasion one of the boys was sent six miles to town to make purchases. When he had started home the other went into the house and said, "Ma, Tom's coming home without those fruit cans." "He is? Well, you send him back!" He did. He made Tom remember the cans and go back after them.

Ex-Governor S———, of Kansas, while resting one day in the Hoffman House, New York City, saw clearly the apparition of an old college chum whom he had not heard from for many years. The gentleman was dressed in a striking checked suit, red necktie and sombrero, all of which was so unlike his early taste that the Governor was surprised. A year later he accidentally met his friend in Denver and told him of the apparition and of the unusual attire. The friend replied, "Come up and have dinner with us tonight, Governor, and I will show you the checked suit and red necktie that I was wearing at that time."

A mother in Salem, Oregon, awoke in great distress, having had a vision of her son, who was in Portland, sitting on the side of his bed with a revolver in hand, with suicidal intent. In her anguish she pleaded with him not to commit the act. Three times before morning she went through this terrible experience. As soon as telegraphic communication could be established, she insisted that

he come to her. He came; and after listening to the story of her night of terror told her of a quarrel and separation from his wife; that he had determined to take his life and put an end to it all; that three times he had made the attempt, even putting the revolver to his head, but each time had been restrained from pulling the trigger by the consciousness of her opposition and pleadings.

These are but a few of many similar and many different cases of vital and telepathic communications related to me by those having the experience. They indicate not only the connection that may exist between widely separated individuals, but also the influence that may be exerted at will where these relationships exist. No doubt many communications are received from various sources, the origin of which we never stop to consider.

Psychic Dreams and Visions

The ordinary dream, whether vague and incoherent, or vivid, clear and definite, is the result of some form of nerve reaction from a disturbed function, and has no other significance. It is in no way related to, and should not be confounded with, psychic dreams and visions. Most persons are more susceptible to suggestions and psychic impressions when asleep. If subjective activities or impressions rise to the plane of consciousness they are recalled as dreams or visions, and may be a faithful record of an occurrence. They often appear as premonitions or pre-perceptions of impending danger. Thus,

a lady in California dreamed that she was unexpectedly called to San Francisco on business. On the way a friend came on the train and gave her a bouquet of flowers and a ticket to a banquet in the city. When near the city the train was wrecked and many badly hurt. Six weeks later she was called to the city. On her way the friend appeared with the flowers and the ticket. Recalling her dream, she stopped off at San José. The train upon which she had been traveling was wrecked and many injured, substantially as pre-perceived.

Spiritual Vision

"For God speaketh once, yea twice, though man regardeth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction." The spiritual visions of the ancient prophets often occurred during sleep. The angel of the Lord appeared unto Joseph in a dream. Many of the most definite leadings of the servants of the Lord in all ages have come when the objective mind was at rest and the physical senses passive. If these spiritual experiences are sufficiently vivid to be fully registered in the soul, they may rise to the plane of consciousness on awakening with all the definiteness and detail of a perfect vision or perception.

Mental Photography

The well-known process of photography, by which the image of a thing is produced on a sensitized

plate, has its equivalent in psychic phenomena. An adept in the art of concentration is able to project his thought-forms and mental images—yes, even his emotions, desires and experiences—into the mind and consciousness of another, thereby making the recipient see, feel, hear, know and experience the equivalent of the projected image. This is the method employed by the Hindoo fakir in producing the mango tree and other astonishing phenomena. The image is created in the mind of the fakir and communicated telepathically to the minds of the spectators. By the application of this law it is possible to communicate to others thought forms, encouragement, ideals and suggestions that tend to resist temptation and promote righteousness.

Multiple Personality

Multiple personality is a term applied to a condition in which two or more personalities are manifested simultaneously or alternately through the same body. Such phenomena usually arise from persons willingly, unwittingly, through weakness or hypnotic control, becoming obsessed. The obsessing personality may be but slightly influential, or all-controlling, according to its strength and the degree of surrender to it. Obsession may be constant or occasional. Multiple personality often results in crime or insanity. Hypersensitive persons with little self-control are highly amenable to suggestion. Morbid or criminal suggestions develop in power and potency by refunctioning until they become con-

trolling forces, dominating the character and conduct, thus producing the abnormal man. In some instances obsession is instantaneous. A person who has been frequently hypnotized, or made susceptible by the seance circle, or weakened by habitual drunkenness or the use of opiates, may become suddenly possessed by a powerful suggestion or obsessing personality, and under this foreign influence say or do the things farthest from his natural disposition or choice. The sudden change in the drunkard's character is often due to this cause.

The history of the psychology of crime contains many striking illustrations of diabolical obsessions. The real criminal is often unknown and unsuspected. His susceptible tool pays the penalty of his crime. The lawless spirit of the mob frequently becomes centered in an individual, who, losing self-control, expresses in crime the wrath of the many. Fanatical agitators and exaggerators of human wrongs make evil suggestions, which obsess susceptible, impulsive persons and impel them to crime.

The Imperishable Record

"His eyes are upon the ways of a man, and He seeth all his goings. There is no darkness, nor thick gloom, where the workers of iniquity may hide themselves." Man's lower nature is a creature of time and limitations, of birth, growth, decay and death. But his soul holds within itself the record of all its activities. Believing in our senses and the testimony of the mortal mind, we deceive our-

selves with the foolish notion that we can think, say, or do things secretly. How foolish! Things are hidden only from the physical senses. God sees and hears; the angelic hosts and ministering spirits are not limited to natural eyes and ears. To them the whole material world is transparent. The highly developed psychic, while yet in the flesh, can read our thoughts, feel our emotions and perceive our desires. Even our friends and neighbors, our children and loved ones, are all receiving impressions that reveal something of our innermost natures. How shall we escape the penetrating eyes of this multitude of witnesses? *There are no secrets.* When we take the testimony of our senses we are like the ostrich, who, wearied by the chase, drives his head into the sand and, not being able to see the hunter, thinks himself hidden.

This lie of the senses and the carnal mind, which makes us believe in the world of phenomena and deny the world of reality; which calls truth error and error truth; which tells us that we may say and do things in secret and never be found out, is the cause of much of the world's vice and crime. Every child should be taught from its infancy that it is *never* alone. Every one of us should live in the consciousness that whether in the darkness, the fog, the forest, the secret places of the earth, or on the highways of life, we are ever in the presence of a multitude of witnesses, who perceive not only our acts, but our thoughts, desires and motives.

Years ago a western city was trying to enforce the Sunday closing law against saloons. Across the alley from our hotel was a fashionable resort. At nine in the morning a man came through the alley, whistling. He looked up and down the alley. No one in sight! Nobody saw! He backed up against the side door of the saloon, slipped a bottle from his pocket, set it down back of him with a quarter on the cork, rapped gently on the door and walked out to the street. A man from within opened the door, looked up the alley, down the alley. Nobody in sight! Nobody saw! He picked up the bottle, closed the door. A moment later he reappeared, hands behind his back, looked up the alley, down the alley. Nobody in sight! Nobody saw! He set the bottle down and closed the door. Man out in front walked back through the alley, looked up and down and all around. Nobody in sight! Nobody saw! He backed up to the door, picked up the bottle and slipped it quickly into his pocket. Very discreetly done! — except for the fact that two detectives stood just back of a lace curtain in one of the upper windows of the hotel. These four gentlemen met face to face in the police court Monday morning. In like manner every thought and act is under the scrutinizing eyes of witnessing personalities. You never did a right or a wrong thing that was any nearer a secret, unseen or unknown, than the act of these men, who thought to violate law secretly and thereby escape its penalty.

That Haunting Past

My friends, the sooner you realize that you are never out of sight, that you are never alone, that your thoughts and desires are published as fast as they appear in the stream of consciousness, the sooner you will get down to the basis of honest living. Every lie spoken or acted, and every form of evil, is written in the imperishable record of a man's soul. You cannot get away from your past. You can move from city to city, but your past is with you. You can shut yourselves away from friends and neighbors, but you cannot shut out your past. You can crawl into the caverns of the earth, where darkness is king; your past will go with you. You can build a lone cabin in the dense forest of the dismal mountain side. With a strong door and bars you may shut out insect and beast, singing bird and hissing serpent; but your past will flatten out, creep in under your door and, with flaming eyes and forked tongue eloquent with hell, hiss at you, *"I'm here. I'm here.* YOU CAN'T GET AWAY FROM ME." You may flee from his fiery eyes down through the trackless forest and fling your body into the silent sea, but your rising soul, unveiled of its protecting garment of flesh, will reveal to saints and sinners, God and angels, the persistent record of its past.

Is there no way of escape? Yes. There is a door, high as heaven, deep as hell, broad as the love of God, through which if any man enter he shall

leave his past behind. "I am the door." The Lord has promised that if we will come unto Him, He will BLOT OUT our transgressions and remember them against us no more FOREVER.

The record in the telegraphone is destroyed by demagnetizing the plate, which, when remagnetized, is ready to receive another message. Christ is the magnet that demagnetizes the soul of sin, blots out the otherwise imperishable record of a misspent life, and remagnetizes it with His Own Spirit, making it ready to receive a new record, a record of peace and joy, of love and service, of grace and progress, of faithfulness and eternal life.

Spiritual Phenomena

"My kingdom is not of this world." All truly spiritual phenomena relate to spirit, its laws and forces, activities and individualities. All psychic phenomena belong to the psychic plane, which is no part of the spiritual. Supernormal psychic power and mediumship are no evidence of spiritual life. Your attention is called to this fact because many mistake psychic phenomena for spiritual phenomena, and confound psychic gifts with spiritual gifts. The former belong to the natural man and are shared by all orders of sensate life—animal, human, saint, angel, devil. The latter are supernatural and belong exclusively to spiritual beings, who by nature, as in angels, or by regeneration, as in man, are vitally related to God—members of the spiritual kingdom.

The Spiritual Kingdom

"The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and Divinity." "The things which are seen are temporal; but the things which are not seen are eternal." The natural is the effect and similitude of the spiritual. The laws and forces of the spiritual kingdom correspond to those in the natural kingdom. As different forms of activity in the primal essence produce all nature, so various kinds of activities in spirit-substance result in spiritual qualities, forces and entities. The natural man is not a member of the spiritual kingdom, but becomes so by regeneration, or spiritual birth. As a spiritual being, he is subject to the laws of growth. He lives by grace, which is a vital stream that ever proceeds from the Lord to the members of His body. It communicates the essence of life, strength, wisdom, love, and the substance of all the higher virtues. It is received by faith, and is all-sufficient for every need.

Spiritual Guidance

"There is a spirit in man, and the breath of the Almighty giveth them understanding." The servants of God in all ages have been in subjective communication with the Holy Spirit. In unregenerate man the effects of the Spirit's operations arise as convictions, promptings of conscience, and other

subjective impulses; but regenerate man has a new spirit, through which the Holy Spirit speaks on the plane of consciousness. In most Christians guidance comes only in the form of impressions, or leadings under unusual conditions; but if we acknowledge the presence of the Holy Spirit, and through faith and obedience live according to His will, definite impressions and teachings become more frequent. This does not mean that we may always be conscious of His presence, or able to hear His voice; for He often withdraws from the plane of consciousness that we may choose for ourselves, walk by faith and fulfil the law. But after such seasons of testing and trial, if we are faithful, there always comes the assurance that He has been our constant guide.

Illumination and Prophecy

"No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." The Holy Spirit is the teacher and inspiration of those that, through regeneration, are vitally related to Christ. He reveals spiritual laws, facts and verities. He communicates life, truth and visions of things yet to be. He influences, even as one person by suggestion influences and modifies the character of another. In this relationship God and man walk together in loving companionship, each serving the other. God suggests: man, if wise and obedient, acts according to the suggestion, and thereby becomes an instrument of Divine mani-

festation. There is nothing strained or phenomenal about fellowship with the Lord. It is so natural, precious and enriching that none can afford to be without it. Man was created for such companionship. His capacity for it was lost through the fall; it is regained through Christ and the gift of the Holy Spirit.

His Indwelling Presence

"I will put my Spirit within you." "I am in my Father, and ye in me, and I in you." This is the greatest of all spiritual phenomena—God dwelling in man, a multiple personality abiding in one body. Marvelous fact! Wonderful experience! Think of living in the same house with the Prince of Peace, Christ the Lord, in Whom is the Father and the Holy Spirit. This is no figure of speech, nor flight of imagination, but reality—sublime, Divine reality. What a thrill of joy and gratitude comes to us common mortals when we have the privilege of entertaining a distinguished guest! But here the King of Kings and Lord of Lords, before Whom angels bow, comes to be our personal guest, and offers to abide with us. Mystery of mysteries!

The Divine guest is not an obsessing personality. He never forces the human will. He never possesses the soul to rule and use it contrary to its choice. Unlike human and diabolical obsessions, He comes only to help, instruct, transform and re-create man into His Own perfect image. He occupies to the degree of our willing surrender to

Him. His abiding presence perpetuates our vital relationship with the Father, and makes us sons of God, temples of the Incarnate Word.

The Mystery of Love

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Great is the mystery of love! It is creative. It harmonizes. It unifies. It brings persons *en rapport* with each other. It is the medium of communication. Through its activities two souls become as one. Under its influence the whole law of duty is fulfilled spontaneously. The same is true on the spiritual plane. Whole-hearted love to God brings us *en rapport* with Him, and makes us the recipients of His love, life and attributes. This Divine love is a gift. It is ours only when Christ dwells in the heart. It is the remedy for all evil. Opposite states cannot exist in the same place at the same time. When we love God with the whole heart, mind and strength, there is no room for evil in any form. The presence of the one drives out and keeps out the other. Again, by the law of our being, we are governed by our dominant affections, and tend to become like that which we love most. Therefore, if love to God is the dominant affection, we inevitably partake more and more of His nature. Thus, by obeying this one commandment, we acquire both the capacity and the disposition to fulfil all the commandments.

Finally, by loving God with the whole heart, mind and strength, we come into that richest of all human privileges, *conscious* union and communion with the Lord. This goal of all religions, this precious experience, this marvelous achievement, is attained in no other way. Every prophet that ever climbed the spiritual heights to look far down the vista of time came up by the path of love. Every saint that ever entered the pearly gates to stand in the presence of the Redeemer entered through love. Every soul that has been permitted to pass within the Holy of Holies came thence by love. Do you want more life and strength? Love Him more, and Divine energy will become manifest in you. Do you want more wisdom? Love Him with your whole mind, and truth will flood your brain. Do you want more grace? Love Him with your whole heart, and His grace will become a fountain of living water welling up within you. Do you want to be one with Him, lost in Him? Then fulfil the great commandment. Do you want to love the neighbor as the self? Then accept the gift of Divine love and express it to others. Saints do not become saints by loving God only, but by becoming the instruments of Christ's love to man.

Divine love manifested through human nature is the force that is to create a new social order, the power that is to harmonize all discordant factions, the life that is to regenerate humanity. Now is the time and this is the place for the expression of posi-

tive goodness. Have you felt the touch of the Infinite? Do you know the glow of His glory? Has your heart burned with His passion for souls? Have you had a glimpse of the visions of prophets, or a taste of the joy of saints? Then come down from such dizzy heights and lay down your life in grateful service. Overcome sadness with gladness, vice with virtue, shadow with sunshine, until righteousness reigns and our race realizes the Fatherhood of God and the brotherhood of man.

Earth and Heaven United

It is said that long, long ago, heaven and earth were one, and man walked and talked with God. But Satan came, and with him, *sin,* which cast earth out of heaven and separated them so far that for centuries our planet was known to the angels as the "lost star," for no soul could pass from thence to heaven. At last an angel of love came to our earth in search of the lost sons of God. She saw a bunch of white lilies growing out of the black mold. She plucked them with delight, saying, "These are fit for paradise." Passing over a school ground, she caught a strain of the sweetest music of earth, the merry rippling laughter of childhood. Crossing the sea, she saw a sinking ship. The raft could carry but a limited number. Lots had been cast. Close to the edge of the deck stood a brave old salt. He was saying to the young captain: "Take my place on the raft, Cap., and go home to the wife and wee ones; no one will mourn for me." "I will not,"

replied the captain; "the lot is yours. I'm not afraid to die." But before he had finished speaking, the old salt had looped a rope around the young captain's waist, hurled him from the deck, and was lowering him to the raft. A moment later and all was over; but the hovering angel took unto herself the soul of the sailor that had died for his friend.

With these trophies of earth the angel turned heavenward; but ere she reached the angelic host the lilies had faded; the laughter of childhood had become a sigh; but the soul of a man that out of unselfish love had died for another was already immortal. And the angels said: "If there is a love like that on earth, the Lord must be there as well as here. Let us draw nigh and bring heaven to earth, that all that love thus may enter in." So when the Sún of Righteousness came and conquered death and hell, the angels came also, and earth and heaven were once more united. And e'er since then to enter heaven it is not necessary to die and journey far beyond the Milky Way; but gratefully accept the gift of Calvary; love God with the whole heart, mind and strength, and the neighbor as the self, and heaven becomes a present reality.

May the angel of love this night enter your heart, and by her presence to you impart the heavenly state for time and for eternity.

VITAL CHRISTIANITY

IV

SCIENCE, REASON AND RELIGION

GENERAL INTRODUCTION

"I AM the way, and the truth, and the life: no one cometh unto the Father, but by Me." "I came that they may have life, and may have it abundantly." "I am the living bread which came down out of heaven." "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you." "He that eateth My flesh and drinketh My blood abideth in Me, and I in him." "He that eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day." "I am the resurrection, and the life." "I am the vine, ye are the branches: He that abideth in Me and I in him, the same beareth much fruit; for apart from Me ye can do nothing."

These and many other statements made by the Lord plainly indicate the vital relationship between Christ and the Christian. This word vital is from the Latin "vita," signifying life. It also implies dependence. So to be vitally related to Christ means to be related to Him in life and dependent upon Him

for life. Christianity is not a creed nor system of religious doctrines. It is not a series of moral acts, thoughts and purposes; not anything that human nature can produce or manifest of itself. It is a spiritual, supernatural life, begotten in man by the Holy Spirit, and sustained through vital relationship with Christ.

The parable of the vine and the branches signifies both the source of the spiritual life and the interdependence between Christ and the Christian. As a branch cannot bring forth fruit of itself, neither can the vine produce fruit without branches. Man, apart from Christ, has no spiritual life; while Christ, without ingrafted souls through which to manifest His love and life, cannot produce spiritual fruit in humanity.

We are to study vital Christianity from the experimental view-point. This does not mean that we are to depart from the scriptures; but that we are to pursue the scientific method of demonstrating the truth. The chemist of today, however original his methods of research, does not ignore the facts, laws and phenomena discovered and established by others, but uses them as guides in making his experiments and testing his results. In like manner we shall use the Word of the Lord and the experiences of others in our efforts to apprehend the truth, and to receive and realize the Divine life.

A Universal Religion

Humanity needs a universal religion. Such a

religion does not necessarily have to include all facts nor harmonize all faiths; but it must accomplish two things: (a) it must satisfy the yearnings of the human heart for conscious union with the Father; (b) it must solve the problems of civilization. Any religion, however ethical and inspiring, that fails to accomplish these two ends cannot become universal. Vital Christianity meets both requirements: no other religion does. Christ formed within transforms the individual, regenerates society, and solves all civic, industrial, governmental and world problems.

Science and Religion

"Great is the mystery of Godliness." "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him. But unto us God revealed them through the Spirit." Marvelous, too, are the revelations of science! Every day uncovers new wonders. All about us are beauties we cannot apprehend, harmonies undiscovered, colors unseen, music unheard and joys unrealized. We have not sounded the depths of love, measured the heights of faith, nor reached the circumference of knowledge. Wonders unknown lie beneath our feet; grandeur and mystery o'ershadow us; the Spirit of the Lord environs us. What we need is enlargement of mind and heart, quickening of soul and spirit, gratitude and increased appreciation of our privileges and the manifold gifts of God. It is

a sad thing to live in the presence of the grandeur and sublimity of the mountains without the mental faculty to enjoy them; sadder still to listen to a great musical oratorio without the ear to catch its symphonies; but the saddest thing in all the world is to live in the presence of an all-loving, personal God without the consciousness of His presence. None need be, no one should be, thus spiritually blind and deaf, or without the capacity to know Him. By His grace we hope to make plain the way of entrance into conscious union with Him. Let us acknowledge His presence in quiet devotion. * * * * *

The Scientific Age

Science is the religion of things natural. Religion is the science of things spiritual. Between the facts of science and the facts of religion there is perfect agreement. Between the theories of scientists and the dogmas of religionists there is irreconcilable conflict. If we confine ourselves to facts, demonstrable truths and repeatable experiences, we shall have no trouble in yoking science and religion, or in applying the scientific method to the study of spiritual laws and life.

This is an age of science. Men are being trained to think scientifically, to relate cause and effect. Scientific methods are applied in every department of research, business and industry. No one is longer satisfied to work by guess, or depend upon chance. Exact knowledge, definite rule and demonstrable truth are required everywhere. The

scientific method applied to Christianity does not mean a decline in faith, nor a lack of belief in the supernatural. Far from it! It means faith vindicated by heart knowledge; the proving of all things and holding fast to that which is good; the fulfilling of the law that the truth may appear and the life come forth. The truest scientist is also the truest religionist. He has a reason for his faith, and his faith is justified by experience.

Men of science are turning more and more to the investigation of spiritual facts and phenomena. Already the brain power of the world is on the side of Christianity. The majority of the foremost thinkers of the age profess saving faith in Jesus Christ. With the great spiritual awakening has come a phenomenal interest among business and professional men in the deeper things of life and the destiny of the soul. "The Men and Religion Forward Movement" reveals but one aspect of the new awakening. Thousands of Christians have experienced a deeper work of grace; scores of preachers and laymen have realized the manifestation of the Holy Spirit and are conscious of His indwelling presence.

The Outlook

This new awakening can be attributed to no individual. It is limited to no sect or country. It is a world-wide Spiritual impulse. It is evangelistic. It is vibrant with the missionary spirit. It refuses to be confined by human limitations. It is a wave of

the Infinite sweeping around the globe, permeating all life, vitalizing faith, impelling action and supplying the power to will and to do. It is opposed to dogmatism and ritualism. It melts bigotry, burns up selfishness and fills men's hearts with Divine love. Whoever is touched by this flame has a zeal for service, a passionate desire for the redemption of men and an intense personal interest in the problems of struggling humanity.

Early one morning in an Oregon forest we came upon a large clearing overgrown with ferns. The sifted dew rested upon every leaf and petal. Lit up by the morning light every dewdrop became a pearl. Quickly the thought came, "How like the effect of the dawn is the influence of science, dispelling the darkness of superstition and filling the mind with the light of truth!" As the sun rose over the eastern mountains and the direct rays touched the topmost pearls, a wonderful transformation took place. Each pearl was converted into a blushing ruby, flaming opal, or sparkling diamond. Instead of a lake of pearls there lay before us a scintillating sea of matchless beauty and bewildering splendor. The heart of every dewdrop had become a miniature sun, the radiance from which produced a little rainbow as perfect as ever spanned Niagara's chasm or was flashed on a blackened sky by the setting sun. How like this is the coming of the Sun of Righteousness into human hearts, causing them to glow with His glory! When all have thus received Him,

then shall the bow of peace span this old earth and the kingdom of heaven be realized.

Science Defined

Science is systematized facts, classified knowledge. repeatable phenomena, and demonstrable truth. A thing may be historically true; but not being repeatable or demonstrable, it is no part of science. Newton is said to have discovered the law of gravitation. The truth he discovered is demonstrable and therefore scientific; but the historic fact of his having made the discovery is not repeatable. Christ taught the law of spiritual generation. The truth expressed in His conversation with Nicodemus is scientific because demonstrable in human experience. The fact of His having taught it is historic, but not scientific. It is well to keep these differences in mind and not confound history with science, nor tradition with experimental religion.

The Threefold Universe

The universe is apprehended by man as spiritual and natural. The natural is physical and psychical, so we have three classes of phenomena to deal with. What we have found out, demonstrated, proved and classified about natural laws, physical forces, etc., constitutes the science of matter, or physics. What we have found out, proved and classified about mind and its relation to nerve functioning, emotion, sensation, volition, intelligence, thought transference, hypnotism and other psychic phenomena, constitutes the science of the soul, or psychology. What

has been revealed and demonstrated in human experience about spiritual life, spiritual generation, growth in grace, union and communion with God, and other spiritual verities, constitutes the science of the spirit, or pneumatology.

The Development of Science

Modern research began with things material; therefore, the term "science" came to stand for classified knowledge of physical phenomena, natural laws and forces. Many still use the term in this limited sense, but it is not justifiable. The scientific method of research has been pushed beyond the anatomy of the universe into the soul of things. The scientific mind of the age is investigating the finer forces of nature. Psychic facts, laws and phenomena have been classified. Spiritual experiences have been gathered, compared, and reduced to a system. These classified facts in the realm of the mental and the spiritual are as truly a part of science as are the facts of chemistry.

To be scientific is to accept only what can be proved or demonstrated. As investigators, we should keep our traditions, theories and beliefs in one pocket, our facts and knowledge in another. The psychologist or the student of the spiritual life that establishes facts, demonstrates laws, classifies phenomena and puts them in form so that they are repeatable in human experience, is as truly scientific as those that demonstrate the facts and laws of force and matter.

Limitations of Science

Science deals with the known. It is therefore limited, but its limit is ever expanding. Beyond the known is the realm of belief and speculation. This is as true of the physical sciences as of those dealing with mind or the spiritual life. But because of our greater familiarity with things natural we are prone to assume that facts and experiences that pertain to things material belong to the domain of science and certainty, while those pertaining to mind and spirit belong to the realm of theory and mystery. This assumption is not only untrue, but inhibits spiritual growth.

The Law of Investigation

In the study of biology we pursue quite a different course from that necessary in the study of astronomy. Likewise, if we are to study the finer forces of nature we must apply ourselves in accordance with the laws governing these. We study physical facts and phenomena through the five senses, which are limited to registering physical vibrations. To study psychic phenomena we must have psychic perception. To know spiritual things we must have spiritual perception. It is unscientific to presume to apprehend spiritual verities through the physical senses or the natural mind. Paul was scientific when he said, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged."

Since spiritual verities can be perceived only by the Spirit, the denial of the existence of God because His presence can neither be proved nor disproved by the testimony of the senses is about as scientific as the Irishman, who, after listening to a number of scientists discussing the magnetic and electric currents of the earth, interrupted with: "Gintlemen, you don't know what you'r talkin' about. I've bin a ditcher for tharty years, and in all my ixperience I niver run across wan of thim electric currents. I tell yez the're not there. The're not there." Equally foolish is the man, who, working with his physical senses in a physical world and failing to find God, says, "He is not here. He is not here."

The Scientific Method

The scientist discovers, collects, demonstrates and classifies facts. By his facts he discovers or proves a law—a rule of action, after which anyone may apply the rule and demonstrate the truth. In the science of mathematics we have many rules. If we follow a rule we are sure of the right answer. It is so in things spiritual. They are governed by Divine laws that are as unerring as the laws of mathematics. When we comply with the conditions we are SURE of results; for He is no respecter of persons, and withholds the gift of eternal life and grace from none that accept redemption through Calvary.

Scholarly Agnosticism

The claim of the Agnostic, that "the evidences are

not sufficient to prove or disprove the existence of God, and that if such a Being does exist, the finite mind of man can form no concept of Him," is based upon the testimony of the senses. It is the false conclusion of mortal mind. It is spiritual blindness, caused by unwillingness to fulfil the conditions whereby spiritual verities may be apprehended and spiritual laws proven. Think of one refusing to accept a law in mathematics because he has never tested it personally, when millions have employed it successfully for ages. This is the attitude of the agnostic toward Christianity. He will neither accept the testimony of others nor demonstrate the truth for himself. He says, "I am honest and fair, but I can't believe." Why not? Because he refuses to comply with the conditions whereby he might know the truth through a personal experience. Jesus said: "My teaching is not Mine, but His that sent Me. If any man willeth to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself."

The chief cause of agnosticism and infidelity is sin. One of the greatest of sins is unbelief. Error of thought begets skepticism; but the main trouble is not in the head, but in the heart. It does not seem so to the agnostic, but it is so. He doubts God, doubts revelation, denies the supernatural, because his heart, through which these are perceived, is unregenerate, spiritually dead. His university training, wide reading and scientific research have failed to

acquaint him with things spiritual; therefore he concludes that he has outgrown them. He is willing to concede that religion is a good thing for weaklings and women and children, an inspiration to virtue and effort, a scaffolding for growth; but when maturity is attained the scaffolding should be torn away. Such is the folly of self-righteousness and egotism! Spiritual truths, laws and verities are the highest within the reach of man. Their apprehension represents the deepest wisdom, loftiest vision and richest experiences. He that knows them not, however great his learning, is ignorant of the most vital truths, and pitiably poor in heart experience.

Reason Defined

Reason is the art of discovering the unknown by the known, a process of proving the imperceptible by the perceptible, a way of arriving at a logical conclusion from an accepted premise. It is limited to the vindication of truths vitally related to known truths or experiences. In the absence of an essential fact, or by the misuse of a fact, we arrive at a wrong conclusion, no matter how perfect our logic. We demand that a thing shall be reasonable, and are prone to accept as true whatever seems reasonable; but because of our limited knowledge much that is true transcends reason, and much that seems reasonable is false.

Reason and Knowledge

The Holy Spirit is the teacher of spiritual verities. The scriptures contain the truth. By complying

with the conditions we obtain experimental knowledge; but when we presume to discover spiritual laws and phenomena by reason, we violate the first principles of logic. To arrive at a right conclusion by reason we must be in possession of all the essential facts. Since we do not know all the facts pertaining to the spiritual kingdom, it is absurd to attempt to gain spiritual knowledge by deduction or logic.

A few years ago an overland fast train was wrecked by the spreading of the rails on a sharp curve. Many were killed. The track was carefully examined by railroad officials and experts. All perceived facts indicated that a faulty fish-plate had given way under the impact of the fast train. Reason was satisfied. The conclusion was logical. The officials, the injured, the friends of the dead, and the public accepted the explanation of the cause of the disaster. As no robbery was attempted, it was irrational to suspect that the train had been purposely wrecked. Ten days later a pinch-bar and sledge-hammer were found hidden in the brush near by. Here was an additional fact, which led to a new investigation. Critical examination of the broken fish-plate showed it had been taken off, broken by a sledge, and replaced; also that the outside nails had been partly drawn. It was the work of professionals. Going back over the date, it was found that a special express, carrying large sums of money, was due at the time, but the overland had been given

right of way ahead of it. The outlaws, discovering they had wrecked the wrong train, made their escape. Reason, logic, deduction, in the absence of a single vital fact, necessarily arrive at a false conclusion. If these expert railroad men could be so easily deceived in investigating that with which they are perfectly familiar, and through their false conclusions satisfy the public, how foolish it is for men to presume to arrive, by reason, at the truth about spiritual matters, in which they are not expert and have not all the facts! How absurd to formulate, and how perilous to souls to propagate, religious doctrines based upon human deductions, which at best are but a logical guess! If you want the truth, follow the rules laid down by Jesus Christ, and demonstrate for yourself through personal experience. Never mind the mistakes of others. Hypocrites and false teachers are a poor excuse for personal indifference. God is so wonderfully kind and considerate of our individual needs and limitations that He meets our honest efforts with love and grace, so all that earnestly and faithfully try may enter into the life and know the truth.

A Bachelor's Experience

A scientific bachelor was urged by a friend to marry. The bachelor refused, saying, "I do not believe in love. I do not believe in anything that cannot be expressed in terms of force or matter and scientifically demonstrated." "But," said the friend, "love is a force, the greatest force in the universe;

it can be demonstrated as a conscious reality; and conscious experience is the truest knowledge." "No," said the scientist, "you can't prove to me that the explosion of nerve cells in the grey matter of the inferior posterior lobe of one person's brain will establish a series of vibrations and cause an emotion transmissable to the brain of another, resulting in a corresponding disturbance and emotion. It can't be done. I have the finest galvanometer ever constructed and you can't love hard enough to deflect the pointer the fourth of a millimeter." "Certainly not," said his friend, "for your galvanometer will not register thought-waves nor any other psychic force. But you could demonstrate them all in your laboratory if you had the right equipment, but you haven't."

"Well, sir, if you can tell me how, I'm willing to make the experiment; and if the demonstration is successful I'll believe in love and get married."

"Very well. Close your laboratory next summer and go down to old Chautauqua, New York, for a vacation. There you will find a thousand of the fairest flowers that ever bloomed in the sun-kissed Southland, and twice as many queens of the school-room. Some evening, after the day's entertainment is over and the evening bells are chiming their rich melody, get one of these flowers from the Southland or queens of the school-room in a rowboat and pull away. By and by, when the sun has disappeared behind the western hills and the evening

shadows fall, don't pull so hard. A little later, when the moon rises, and the silver-lit waves break softly against the bark, don't pull at all. Just listen to the music of a sweet woman's voice, and the first thing you know you'll have it."

"Have what?"

"The consciousness of love."

"Will I know it?"

"Know it, man! you won't know anything else at your age. When a man postpones love-making until he is forty, the first experience is likely to go hard with him. You'll be so thoroughly conscious of it that you won't sleep nights. You'll be longing for another sunset and moonlight and rowboat, etc., etc. This consciousness will give you a new interest in life, change your viewpoint and make a new man of you. Try it."

Do not lose the significance of the illustration. Spiritual knowledge comes through the heart. No amount of intellectual study will reveal the living truth. Would you realize the Divine life within? Shut up your laboratory of mental speculation; go alone into the chapel of your soul; withdraw your opposition to the truth; repent of your transgressions of the law, and be still before the Lord. See the sinless Christ-child; note His wisdom as He confounds the doctors of divinity; go with Him to His baptism, where the Father proclaims Him the beloved Son; follow Him through His temptations and labors of love; suffer with Him in Gethsemane,

when His soul is poured out in sorrow over a dying world; see Him betrayed, scourged, condemned, nailed to the cross; hear His prayer for His executioners,—"Father, forgive them; for they know not what they do." Wait in reverent silence, that you may get some concept of the heights and the depths, the beauty and the holiness, of the love expressed on Calvary. Face the risen Lord; listen to His voice,—"I am the resurrection, and the life." "Him that cometh to Me I will in no wise cast out." Comply with the conditions; surrender to the woo-ings of the lover of your soul, and you will experience a change of heart, and know that you are a redeemed child of God. Yes, you'll KNOW it; and this consciousness will fill you with peace, joy, confidence and a new purpose in life.

Religion Defined

Religion is the science of the spiritual life and its manifestations. It is both subjective and objective. In its subjective reality it is a form of life, a holy flame engendered in the heart by the Lord, fed and sustained by grace. In its objective manifestation it is expressed in faith, love, charity, goodness, and righteous willing and doing. It is difficult for us to separate religion, as an eternal spiritual verity, from tradition, beliefs, and human concepts *about* religion. The reality is the changeless, ever-potent manifestation of God. Man's concepts of it are ever changing according to his illumination and

experience. A figure will help us to see the eternal verity back of all forms:

In Northern California stands a majestic monument built by the frost king over the tomb of a dead volcano. Above the clouds the direct rays of the sun kiss and awaken the snowflakes and frost-crystals. Their liquid substance forms into silvery rivulets that rush down the mountain side. Near the timber line they are gathered into three streams, which unite their waters and plunge over a high ledge. Falling on a broad limestone below, they are broken into millions of liquid diamonds, which reunite to form the Sacramento river. For a short distance it retains its crystal purity, reflecting the beauty and poetry of the mountain side by day and mirroring the stars of heaven by night. Soon it enters a dark forest, where it receives the stain of leaves. Later it is soiled by the wash from placer mines. Below the city of Sacramento it is a broad swollen stream, bearing on its bosom the burden of commerce. In the lower valleys this water is taken out into thousands of irrigating ditches; and wherever it flows, there flowers bloom perennially and golden fruit is ripening.

Look back of time, back of history, back of all known revelations of God. Above the mists of tradition see a Great White Throne; not a throne of crystal marble, cold and white as the eternal snows of Shasta, but a throne of wisdom and power,

white with the flame of Infinite love. From this glory-center of the universe—the heart of God—proceeds a vital stream composed of three primal elements: wisdom, will, love. These three manifestations of the Infinite organized the ethers, brought cosmos out of chaos, animated the inanimate, until life throbbed in a heart and beauty flashed in a forming world. They created every living thing. Throughout the ages they poured forth in law and precept, through forces natural and supernatural, things animate and inanimate. They found expression through prophets and teachers, lawgivers and revelators, and took form in religious customs and beliefs, ceremonies and ordinances. Nineteen hundred years ago, Infinite Will, Infinite Wisdom and Infinite Love united in the Incarnate Word, broke over Calvary, plunged into the depths of hell, sprang forth in triumphant glory, and the stream of eternal life was formed. For a time it healed the sick, cleansed the leper, made whole the sinner, and whosoever drank of its waters became immortal. It was stained by the blood of martyrs, contaminated by the placer mining of human selfishness, and made to bear the burden of governments. Teachers, preachers and reformers have tapped this stream and carried its waters through their various creeds into all parts of the earth; and, notwithstanding the narrowness and shallowness of some of their irrigating ditches, wherever this spiritual water

flows, there the flowers of Christian civilization bloom and the fruits of eternal life are ripening.

True religion, then, is the Spirit of God pouring through the centuries. It is the Infinite coming into manifestation, bringing forth an endless number and variety of lives, each of which represents a Divine thought, an impulse of the Divine will, a throb of the Divine love, and the expression of a Divine purpose. Christianity is that part of religion through and by means of which God redeems man from the law of sin and death, and regenerates, vitalizes, transforms, and makes him a spiritual being. It is a way, a truth and a life, whereby man makes the ascent from Adam to Christ.

Eternal Life

"This is life eternal, that they should know Thee the only true God, and Him Whom Thou didst send, even Jesus Christ." Eternal life is more than continuity of existence. It is a distinctive form of life generated in man by the Lord, and sustained by grace. It is continuous or eternal in consequence of vital relationship with Christ. Unregenerate man has not eternal life. He continues to exist after the dissolution of his body. As an excarnate soul, he is subject to the law of cause and effect,—exact justice. He is spiritually dead, and suffers the sequences of sin. He does not enter paradise, nor share the joys and privileges of the redeemed; neither does he partake of the higher consciousness resulting from union with the Lord. Spiritism gives no assurance

of immortality. Its claims, if true, prove only continuity of existence beyond physical death. Spiritual consciousness, the testimony of the Lord within, is the experimental evidence of Divine life. We that are in Christ are living the eternal life now. "He that hath the Son, hath the life."

The Law of Ascent

"Ye must be born anew." Throughout all nature transition from one kingdom to another is accomplished by death and rebirth. The organic structure of any living thing must be destroyed before its substance can be quickened and assimilated by another. This law is clearly revealed in the processes of nutrition. The first part of digestion is chemical, destructive of cell structure and organic form. The second part is quickening, or vitalizing by oxygenation. The third part is assimilation of the living-substance into the body. No amount of culture can evolve a given form of life into a higher kingdom. The nature must be changed. A new rate of vibration must be established; a new order of construction must be accomplished. A vegetable, however highly evolved, must remain a vegetable except it be transmuted into animal life. Unregenerate man, no matter how cultured or moral, must remain mortal until born anew, transmuted into the spiritual kingdom.

Spiritual Generation

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Generation

is a hidden process; but we know that it is brought about by some external force quickening the slumbering germ of life. A kernel of wheat was sealed in a mummy-case three thousand years; but when planted in mother earth moisture destroyed the insulating starch-shell, magnetic force quickened it, a quiver from the eternal sun smote it and warmed its heart, and it was born into newness of life to bring forth a golden harvest. Not unlike this is the spiritual birth in man. The spiritual germ is dead because of hereditary degeneracy: it is encased in an insulating shell of sin. But when this insulating shell has been destroyed through repentance and acceptance of the cleansing blood of Calvary, the Holy Spirit quickens it, the love of God warms and vitalizes it, and a Christian is born, needing only growth to bring forth the fruits of the Spirit.

Progress Through Sacrifice

"Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." Death is the doorway to the higher life. Self-sacrifice is imperative. The soul that will not give up, however perfect it may be, must remain mortal, subject to self and selfishness, subject to the law of death. But the soul that will meet the sacrifice of Calvary by the sacrifice of self, and continue to surrender all to the transforming power of the Holy Spirit, will be regenerated and reconstructed into the Divine image.

Progress through sacrifice is a universal law. The

sun is burning itself away to sustain the solar system. The majestic mountains crumble to dust to build the plain and enrich the valley. The mineral gives its substance that the vegetable may live. The vegetable gives up its life to nourish man. The history of progress is a history of sacrifice. Liberty has cost mankind four thousand hard fought battles and the death of countless heroes. Genius has perished in dungeons or on the rack that men might have the right to think. Goodness has burned at the stake or suffered crucifixion to vitalize humanity with Divine love. The law of sacrifice is flaming from every scintillating star and blazing sun. It is engraven on every crumbling cliff and mountain peak. It is demonstrated on every rolling plain and fertile valley. It is expressed in every falling leaf and dying shrub. It is the rule of conduct in every happy home and noble life. It is manifest in every great soul and world benefactor. It sanctified every crimson drop that fell from Calvary's cross and converted a wreath of thorns into a crown of eternal glory. We, too, must comply with this law to make progress Godward.

Beyond Calvary

Beyond Calvary we share the resurrected life, which means an enlarged life, a higher state of consciousness, a more active, abundant life. You want power. Here is a little magnet; it will lift but two pounds. Connect it with a dynamo and it will lift two hundred pounds. You are that magnet. Sepa-

rated from God you are limited; connected through Christ all power is yours. Your capacity to receive and express the Divine power alone limits you. Do not think to use spiritual power for selfish ends. It is the most destructive of all forces when so employed. It becomes the wrath-quality of vengeance, which thwarts human efforts, blasts hopes and defeats ambition. Only when working in harmony with the Divine will is supernatural power available as a means of progress.

Again, you want the Christian graces; you want to love everybody; you want broadmindedness and catholicity of spirit; you want to be kind and generous hearted, slow to condemn and quick to forgive. Why are you deficient in any of these? Because it is your nature. What you *want* to be represents your ideal; what you *are* represents the unregenerate Adam; but when you have gone by way of Calvary and received Christ, He will give you a *new nature.*

Imitating Christ

We cannot live the Christ life unless Christ lives within us. "He that abideth in Me, and I in him, the same beareth much fruit." All attempts to imitate Him fail. Why? "Apart from Me ye can do nothing." We cannot separate an attribute from its source and retain its potency. We open the blinds and light floods the room; we close the blinds and our light is gone. Why? Light is an attribute of the sun. So Divine virtues are attributes of Christ,

and we cannot have them when separated from Him. His indwelling makes self-denial easy, goodness natural, kindness habitual, and service to others a constant joy.

Did you ever see a seedling apple tree in the glory of the Springtime, full of bloom and beauty, with every indication of health and vitality? If so, do you remember how you were disappointed when, in the Fall of the year, you found its fruit small and sour? And have you seen that same tree after it had been grafted, loaded with luscious fruit? What wrought the change? It is the same tree, growing in the same place and fed by the same sap, but the ingrafted life has transmuted the sap into a superior quality of fruit. We are by nature seedlings; we produce a very poor quality of fruit. But when Christ is ingrafted He transmutes our human forces to the higher plane and forms of them the fruits of the Spirit—largeness of mind, purity of heart, sweetness of disposition and beauty of character.

How much we need ingrafting! How the sin-sick souls about us need the personal touch of Incarnate Goodness! How much of selfishness there is for want of the transforming power of love! How inefficient we Christians are from having so much of Christ in our creeds and so little in our hearts! It is the humanized touch of God that awakens desire for holiness. No abstract idea, no metaphysical deduction, no beautiful philosophy, no theory of atonement, can take the place of a living Christ. If man

could be redeemed by tracts, philosophy and creeds, it would be an easy matter to flood the world with them; but he cannot. Love alone can communicate life. *The measure of Divine love in you is the measure of your capacity for service.*

Culture and Regeneration

The mistake of the age is in attempting to do by philosophy, education, metaphysics, ethical culture, or law, what can be done only by Christ. Evolution is a slow process. Education and ethical culture are limited to the development and modification of the natural man. Law is powerless to transform; it can only restrain and direct. Regeneration is the beginning of righteousness. Humanity is still rejecting the Messiah and depending mainly upon natural processes for race improvement. It takes a long time to culture a habitual criminal into a moralist, but the Lord may accomplish this in an hour.

Half a century ago a missionary and his wife worked for a number of years among the Hudson Bay Indians, six hundred miles from the nearest outpost. They translated the Word of God and the love of Christ into the language and hearts of these savages. Leaving his wife in the care of a chief who but two years before was a cannibal, the missionary went to carry the gospel to another tribe. The long winter was unusually severe. Storms prevented his return. Months passed. At last the food supply was exhausted. The Indians were starving, but would not eat human flesh. The last fragments

of food were kept for the "white angel" in their midst. Finally, when starvation faced her, the old chief in desperation marshalled all his waning energies, wrapped his bear-skins about his gaunt form and beat his way through the storm, over the ice fields, battling with the elements in search of food. Finally, in the dawn of the long night, his piercing eyes caught sight of a seagull frozen in the ice. Wrenching it from the frost king's grasp, he faced homeward. After hours of tramping, and fighting the demon that gnawed at his vitals, he reached the little ice hut that sheltered the missionary's wife. Handing her the gull (which in the providence of God sustained her life until her husband's return) the noble chief fell at her feet, freezing, starving, dying; but the consciousness of having saved her life left its radiance upon his rugged face.

Evolutionists, in this Indian the processes of evolution have been supplemented by Divine involution, producing a change that centuries of development could not have wrought. Metaphysicians, here is one that, knowing nothing of metaphysics or speculations about an impersonal God, has been transformed by the touch of the personal Christ. Lawmakers and ethical culturists, in this subject see law incarnated, and the culture that every soul needs to make it Divine. Educators and reformers, in this dying Indian see one that, never having entered a school, nor listened to the voice of eloquence, has come into possession of pure wisdom and heard the

voice of God. New Thought students, in this man's wisdom and experience is the new thought that you need to lift you out of the old thought of progress by addition, into the realization of a higher life by substitution. Creedists, Christians and theologians, in this freezing, starving, dying Indian see the results of vicarious atonement and the operations of the Holy Spirit in a regenerate soul. It is the victory of the supernatural. It is the triumph of the Infinite. It transcends all human methods. It reveals God's power to transform a savage into a saint. The Divine method of re-creating man is all-sufficient. Those that have not experienced it cannot appreciate it. It is so specific and personal as to exactly meet individual needs; so vast and universal in its application as to provide a perfect remedy for the world's evils, and supply the life and the law of a new and more glorious civilization.

The Bread of Life

The Divine method of transforming man has not been fully accepted. The Bible has proclaimed Christ as the Bread of Life, but we have refused to eat and live. We are like a man starting on a long journey provided with a basket of food. He also has a text-book on dietetics. After traveling some distance he becomes hungry. He takes out the book and reads about food. It appeals to his intellect and satisfies his judgment. He forgets his hunger and continues his journey. The book is certainly scientific and authentic. There is perfect agreement of

every part with every other part. His mind becomes so occupied with its truths that he does not realize his need of food until he grows weak. He seizes the book and reads intently all about the processes of nutrition. Now he studies it systematically; dissects it technically; discovers certain interpolations and mistranslations, and finally brings to bear upon it all the methods of higher criticism. Once more he forgets his hunger and continues his journey. The sun sinks low. His strength exhausted, he lies down to rest. He no longer has the mental power to study and criticise the book, but believing in its truth he clasps it tight in his arms and falls asleep, saying, "When I awake in another world, then I shall understand; then I shall know; then I shall be fed and made strong." Poor man! How foolish! Do not laugh at him; many of us are making the same mistake! We have the Text-Book of eternal life. It contains all men need to *know about* the plan of salvation. We have studied it systematically. We have devoured the letter, but failed to partake of the life. The starving man died beside a basket of food. *A starving world is dying in the presence of the Bread of Life.*

What men need is not only the truth about Christ, but Christ himself; not merely a knowledge of the laws of regeneration, but regeneration experienced; not a mental concept of the mission and ministry of the Holy Spirit, but His perfect work made manifest; not a mere belief in the doctrine of substitution

and vicarious atonement, but a realization of the substitution within; not simply Christ on the cross, but the crucifixion of self to the will of the Spirit; not only the acknowledgement of the historic fact of the resurrection, but participation in the resurrected life; not alone a vision of heaven and hope of immortality, but the kingdom of heaven in the heart, eternal life experienced here and now.

"Though Christ a thousand times in Bethlehem be born,
If not within thy soul, thy soul will be forlorn;
The cross of Golgotha thou lookest to in vain,
Unless within thyself it be set up again."

Creedist, Sage and Scientist

One day while in meditation an impressive picture came to mind. A devout Bible student was critically studying creeds, systems of religion and methods of attainment. He was in search of the *way* into the kingdom. He almost had it, but not quite; just one more book, one more creed, a little more comparison, a little more effort; but he did not find the way. Close by his side was a wise man from the Orient, with long white hair and keen eyes, turning musty pages of papyrus in search of *truth*. The volumes were very old and yellow; surely they must contain the truth. He almost had it, not quite; the next page must reveal it, and so on; and yet he found it not. On the other side was a Western scientist in search of *life*. On the slide of his microscope was a quivering mass of protoplasm. Is it life? No.

Life is in the bioplasmic nucleus. No, that is not life, it is in the bioplasts. He can almost see it, not quite; it just escapes,—but escapes. In the center of the trio stood the Man of Galilee. To the first He was saying, "I am the Way. Receive Me and you will be in the kingdom." To the second, "I am the Truth. Receive Me and ye shall know the truth, and the truth shall make you free." To the third, "I am the Life. Receive Me and ye shall have life, even the life of God, which is eternal." Christ formed within is the answer to all that search for the Way, the Truth and the Life.

My Will is Done

When Christ has risen in the human heart, through His indwelling presence man comes into conscious union and communion with the Father. And as it was in Eden before the fall, when Adam walked and talked with God, and all nature was beautiful and holy, so shall it be in the in-Christed race.

Age-long ago, when earth was formed, God then ordained that water should find its level; but in the formation of our continent a mighty reef of rock arose and rebelled against this law, separating the Great Lakes from Mother Ocean. For centuries long war was waged between reef and wave. One dark night, amid lightning's flash and thunder's roar, God wrought His will into a mighty wave that smote the giant reef; through its broken heart the waters leaped, and Niagara was born. Stand today

beside the mighty cataract and you can feel the vibrations of Infinite power; listen, and in the roar you will hear, "My w-i-l-l is d-o-n-e! My w-i-l-l is d-o-n-e!"

So in Eden's bower, when God breathed into man the breath of life, He then ordained that this child of His heart should ever be in communion with Himself. But Satan arose and built a mighty reef of sin about man, which separated him from God. An age-long battle ensued. Through pain and suffering, revelation and experience, man learned law; but law could not destroy the reef of sin, nor free the imprisoned race. At last Christ arose in the might of Calvary and smote this reef of sin with His everlasting love. Having conquered death and hell, He arose from the tomb, and immortality was born anew. Stand today in the shadow of the cross, beside the open tomb, and you may feel the vibrations of the holy passion that rent the veil of the temple, darkened the sun, and caused the earth to quake with sympathetic emotion. Listen in the spirit, and you may hear His voice, "I am the resurrection, and the life. My will is done when we are one. O precious soul! I bid you come. My w-i-l-l is d-o-n-e, when w-e a-r-e o-n-e."

V

MAN'S FALL, CHRIST'S ATONEMENT

INTRODUCTION

"But when the fulness of the time came, God sent forth His Son, * * * that He might redeem them that were under the law." "In Whom we have our redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace." "For God sent not His Son into the world to judge the world; but that the world should be saved through Him." "Like as a father pitieth his children, so Jehovah pitieth them that fear Him." "The Lord is not slack concerning His promise, * * * but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance." "For I have no pleasure in the death of him that dieth, saith the Lord Jehovah: wherefore turn yourselves, and live."

God, man, Satan, sin, death: Christ, Calvary, redemption, birth, life—at-one-ment. Marvelous problem this! Let us approach it reverently. We are on holy ground. We face the tragedy of the cross. The passion of our Lord pours forth a living stream to every penitent soul. He that misses the atonement misses Christ. He that misses Christ misses the kingdom of heaven. What is to be said on this vital subject is from the Word and the teach-

ing of the Holy Spirit. Let us unite in asking Him to direct us in our efforts to apprehend the significance of Calvary and the way of eternal life.
* * * * *

Perfect Love

The plan of salvation was conceived in the heart of God. Perfect love was its source; perfect love is its method, and perfect love in man is its result. In the tragedy of the cross, the Father did not heap the vengeance of man's sin upon His Son as a separated personality; but "God was in Christ, reconciling the world unto Himself," even as He is in the Holy Spirit, making the finished work of Calvary effective in believers.

Heart wisdom is the way of Godliness. Unregenerate man cannot mentally comprehend the mystery of the atonement. One may know *about* the facts and phenomena involved; but only to the degree that he has experienced redemption, forgiveness of sin, cleansing by the blood, justification by faith, regeneration, growth in grace, sanctification, and the indwelling presence of the Lord, does he truly *know them.*

The mystery of the atonement is veiled in the mysteries of Being, the constitution and fall of man, the Incarnate Word, and the relation of Christ's blood to redemption and regeneration. None of these can be fully explained in a single lecture, but a few facts concerning each will help us to apprehend the plan of salvation. No man knows these things

but by the Lord. He that reveals and He that perceives them is the same Spirit. The Comforter, Who guides men into all truth, is here. Without Him, none can handle the Word aright, or perceive spiritual verities. But all that receive Him and wait upon Him in singleness of heart come into fellowship with Truth. We cannot comprehend nor communicate all He gives: our best efforts mar the beauty and conceal the truth He would reveal, but we can understand enough to follow where He leads.

Our Father

"God is a Spirit," a self-conscious Being of infinite love, wisdom, and power. To understand the atonement or enter into Christian experiences we should have a right concept of Deity. The God of the Bible, of Moses and Elias, of the prophets and seers, of Jesus and Paul, of Calvary and Pentecost, and of all that have received the Holy Spirit, is a loving, righteous, responsive, PERSONAL Being, whom Jesus would have us know as OUR FATHER.

You have heard non-Christian theorists and scientists talk of an "impersonal principle," "spirit monism," and other creations of the human imagination; but there is not one line of scripture, fact of science, nor phenomenon in nature, that supports such concepts of Deity. Every revelation God ever made of Himself reveals personality. Every soul that has ever known Him has been conscious of His personality. Every experience of Israel was with a God that had the power to choose, to give or withhold, to do

or refuse to do. Every fact of scripture and every phase of the plan of salvation is predicated upon man's moral responsibility as related to a Being in whom are all the attributes of personality, capable of weighing justly and acting according to His choice, love and mercy. If you want heart experience, if you want to worship in spirit and in truth, if you want answers to prayer, if you want deliverance from sin, if you want the indwelling presence of the Holy Spirit, recognize His personality, acknowledge the Deity of Jesus Christ, and through Him approach the God of the universe as a loving Father, Who knows you better than you know yourself.

Divine Immanence

Divine immanence does not destroy personality, but is an extension of it. As the magnetic force, light and heat of the sun flood the solar system, controlling the planets and supporting the life on them, so God's Spirit permeates the universe, bearing with it His attributes of power, love and intelligence, which are the causes of all laws and forces, natural and supernatural. The nature of the sun is in its attributes; so the nature of God is in His all-pervading Spirit. The attributes of the sun condensed in a transparent sphere reproduce the sun; so the Spirit of God made manifest in a living soul reproduces His image.

The President's influence extends far beyond his physical body; but this influence is not an impersonal

force; it bears with it all the peculiarities of his personality. Likewise, the Spirit of God, though it extends through all extent, is never a blind force or impersonal principle, but ever expresses His conscious, voluntary choice, love and wisdom—His personality. Therefore, whether our intercourse is directly with the personal Holy Spirit, or with Jesus Christ our Lord, or through Him with the Father, or indirectly with His all-pervading Spirit, it is always with the *Personal God.*

The Trinity

God is One Spirit. He is never divided. He manifests Himself in three persons; but all the attributes of the Divine Being are present in Each, and Each is expressive of the One. He is One in essence and purpose, but Three in action. We have no figure nor language that perfectly reveals the mystery of the Trinity. It is symbolized by the one life manifest in a three-petaled flower. Our word "person" is from the Latin, "persona," and means mask; and may be one or many, single or multiple. The activities of the Triune Personality are illustrated, in a way, by the art of the actor, who personifies or assumes several characters. All the assumed personalities have their source in the man; none are separate from him. He is the life and reality back of all and manifest in each. Moreover, in him all the personified characters are related, and in a sense all are present in each. Likewise, there is only one God, but He manifests Himself as Three Persons;

the Three are all expressive of the One Spirit. They are never separated as disconnected individualities. They are all vitally united in Being. They have different offices to perform in the Divine economy. They assume different forms, but Each is present in the Others, and All in Each.

The Incarnate Word

"The Word became flesh and dwelt among us." "Taking the form of a servant, being made in the likeness of men." The incarnation of Christ did not sever His vital relationship with the Godhead. He partook of the nature of fallen Adam, but triumphed over temptations and tempter, conquered the wickedness of the flesh and made it subservient to the Spirit. Thus, He began the work of man's redemption by perfecting in Himself at-one-ment between the Divine and the human. By becoming perfect man, and the perfect manifestation of God in man, He glorified the Father in heaven, and redeemed and glorified man on earth. As Son of God and perfected son of man, the Incarnate Word reveals the finished product of the plan of salvation. He is the archetype of redeemed, regenerate humanity.

God, through Calvary, accomplishes in believers what was first accomplished in Jesus the Christ. He does this by creating in them a new spirit, through which the Holy Spirit operates in vitalizing the soul and in bringing the human nature into at-one-ment with the Divine. He relights the spiritual flame, and by its burning creates a new heart in man—a

Christ-center—in which perfect love, truth and power are generated. From these come forth the perfect qualities, which in their combined activities produce the fruits of the Spirit in character and conduct.

Primitive Man

According to the scriptures, the Lord created man in His own image, a distinctive order of life, a little lower than the angels, and gave him dominion over all the lower kingdoms on earth. The account given in Genesis of man being placed in the Garden of Eden, the creation of Eve, the forbidden fruit, and the expulsion from the garden, is symbolical of life processes and conditions that cannot be explained in this connection. But the significance of the temptation and fall is vital to a right understanding and appreciation of the atonement.

God formed man of the dust (primal substance), and breathed into him the breath of life (pneuma—Spirit), and man became a living soul; that is to say, a soul animate with the Divine Spirit. As long as Adam remained obedient to God, the qualities of love and truth came into expression spontaneously, even as instinct is manifest in unperverted animals. He was intuitive by the inspiration of the Almighty.

Adam's Fall

Disobedience severed Adam from the source of his life and inspiration, resulting in spiritual death, after which his body chemicalized into gross matter, and he became subject to physical death. Man's fall

was from innocence to guilt; from spirituality to materiality; from conscious union with God to physical consciousness and oneness with nature; from inspiration and intuition to carnal desires and sensations. The death of the soul through sin was the primal cause of physical death. The *finished* work of Calvary redeems man from the law of sin and death, vitalizes the soul with the Divine Spirit, and eventually resurrects the body into pure living substance, thus re-creating and restoring the Divine image.

Adam the Race

Adam is a generic term signifying not only the first man, but the race. Adam's conditions and experiences have been much the same in all peoples throughout all ages. Adam before the fall was pure and innocent. He was not a mature spiritual being, such as regenerate men eventually become: for he had not reached the state of development that spiritually quickened souls attain in Christ. As a rational, self-conscious being, he was confronted with conditions requiring the exercise of choice. The Lord gave him instruction and commandments to guide him aright. He was tempted by Satan. He listened to the tempter. His listening awakened desire. Desire resulted in a wrong choice, which led to a wrong act, and the fall was accomplished.

This is an abbreviated history of each of us. The soul awakens to consciousness in the innocence of infancy. We are surrounded by conditions that

compel choice. We are instructed and commanded for our good. We are tempted. We listen to the voice of desire, which results in a wrong choice. The commandment broken, innocence is lost, and we find ourselves condemned by conscience and in need of some means of reestablishing freedom from the law that we have violated. If we continue in disobedience we lose by degrees the sense of right and wrong; we become dead to conscience, deaf to the inner voice. The spiritual light goes out and we descend into base carnality and wanton wickedness without remorse. The body of desire, the will of the flesh and the pains and pleasures of the senses make up our existence. This, in a way, describes Adam's descent and the change wrought. The significant thing about it all is that Adam became separated from God, the source of his spiritual life and illumination, causing his death, soul and body, and through heredity making all subsequent generations mortal, subject to the law of sin and death.

Man After the Fall

When man fell Satan entered into his heart and defiled the fountain of life, so that the qualities that came forth were perverse, resulting in wickedness, bitterness, malice, revenge and hatefulness. Without spiritual intuition, or the normal instincts of the brute, man was as one blind with no one to lead him. But for the mercy of the Lord, Who, through elect souls and angels, continued to guide and protect, the race must have degenerated beyond recovery. Poor

Adam! The slave of perverted desires! Dead to the Spirit, blind to truth, stranger in a strange land, victim of Satan and his hosts! A heart of bitterness, an arm of flesh, struggling with nature for existence! No wonder he became more savage than the she-bear, more ferocious than the lion, more profligate than the ape, more subtle than the serpent! From what heights to what depths only God could see! But seeing, He was moved with infinite compassion, and planned a way of escape from the depths and restoration to the heights.

God's Child in the Wreck

The most hopeful thing about the disaster of Eden is that it was God's child that was in the wreck. The engineer of train No. One had a running order from his father, who was the train dispatcher, to take a certain siding and wait for No. Two. He disobeyed the order and a collision followed. The news of the disaster was flashed over the wires, including the fact that the engineer of train No. One was pinned under his engine and must die if not soon rescued. The father called the division superintendent and demanded a "special" and a wrecking crew at once, crying, "My son is in the wreck! my son is in the wreck! Yes, he disobeyed my order; but he is my child, and he is under the engine. Man, can't your understand? Give me a train quick. A thousand dollars, did you say? No matter what it costs. Order the train. My life for his life!"

When the disaster of Eden occurred, although

caused by disobedience, the heart of God burned with a father's love; and out of its passion came a plan to command the forces of heaven and earth, suffer death and conquer hell to rescue His child. A life for a life!

The Plan of Salvation

The plan of salvation consists of three parts, redemption, regeneration, and growth in grace. By the first, man is delivered from the law of sin and death and given a way of escape from its consequences. By the second, all that accept redemption are cleansed by the blood and born of the Spirit. By the third, those born of the Spirit are nourished, guided, and matured in Christ. In a subsequent lecture we shall study man's part and God's part in regeneration and spiritual growth, but in this we want to confine our thoughts to the process of redemption.

Vicarious Atonement

"This is My blood of the covenant, which is poured out for many unto remission of sins." "Apart from shedding of blood there is no remission." "The blood of Jesus Christ His Son cleanseth us from all sin." "Jehovah hath laid on Him the iniquity of us all." "He is the propitiation for our sins; and not for ours only, but also the whole world." "Through His own blood, entered once for all into the holy place, having obtained eternal redemption." "Christ redeemed us from the curse

of the law." "Through Him to reconcile all things unto Himself, having made peace through the blood of His cross; through Him, I say, whether things on the earth, or things in the heavens." "He showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb." "Let him that is athirst come. And whosoever will, let him take of the water of life freely." "Whosoever drinketh the water that I shall give him shall never thirst: but the water that I shall give him shall become in him a well of water springing up unto everlasting life."

Vicarious atonement is both legal and vital. Legal atonement fulfils the laws of justice and of forgiveness. Vital atonement purifies, heals and gives life and immortality. Legal atonement, by satisfying the law of exact justice, makes it consistent for God to forgive man's sins. Vital atonement gives spiritual life and grace to the forgiven, by which they may be free from the law of sin and the power of the evil one.

Legal atonement was finished on Calvary, but becomes effectual in individuals when personally accepted. Vital atonement is a continuous process operative in all that accept redemption by the blood.

Both legal and vital atonement, to become effective in rational beings, must be personally accepted by choice; but redemption through Christ eventually includes all the lower kingdoms of life, and finally

the purification of the earth. Satan's defilement extends through all nature. Christ's redemption reclaims and restores all to primal perfection.

Legal and vital atonement are inseparably related. Without redemption from the law, man could not be forgiven and vitalized. If the redeemed were not vitalized and kept by grace, they would fall into sin and again become subject to its consequences. The blood of Calvary was redemptive; but all that accept it for the remission of their sins receive by the Spirit the spiritual blood of Christ, which is vitalizing, cleansing, healing and life sustaining. The one is the *means* to the other.

Legal Atonement

The essentials of legal atonement may be briefly stated as follows: First, God is just. Law reigns throughout the universe; it is never suspended. Its requirements must be fulfilled. The relations of cause and effect are unalterable. The inevitable effect of sin is death. Therefore, only by paying the penalty of sin could God maintain justice and redeem man from the law. A recompense, to satisfy the law, must be the equivalent of the debt. Since all men are dead under the law, nothing less than the equivalent of the lives of all mankind could pay the debt. Only God could offer such a recompense, for He only has life equivalent to the sum total of the lives of all men. The sacrificial offering made by Christ on Calvary, and extended through Him to

humanity, equals all claims of the law and pays in full the demand of exact justice.

Second, God is love. Love is the fulfilment of the law. The law of love is forgiveness. Forgiveness literally means *giving full equivalent of that which is forgiven.* Thus, if a friend owes you ten dollars, and you forgive the debt, you have given him the equivalent of ten dollars. If he has offended you, and you forgive the offense, you give in love the equivalent of the offense. In both instances you have paid his debt. If he accepts the settlement, he is no longer a debtor to you. His only obligation is gratitude. You have fulfilled the law of justice by love and benevolence, and the debts are as truly paid as though he had paid them. When God through Christ fulfilled the law of justice, He had the right to fulfil the law of love and forgive all that would accept redemption. Only Infinite Love could fulfil the law of forgiveness and give the equivalent of man's transgressions. By paying the penalty of man's sin, God revealed His willingness to fulfil the law of exact justice, even unto death. By forgiving all that accept redemption, He reveals His infinite love. The miracle of Calvary is not a suspension of law, but its fulfilment. It is the overcoming of one force by another, of one agency through another. It is love answering and fulfilling justice. It is life, Divine life, unconquerable life, triumphing over Satan, sin, death and hell.

Third, justification by faith. Christ having paid the debt of man's sin, God is justified in forgiving, and man is justified in accepting forgiveness and claiming redemption from the law. If one has violated law and being unable to pay his fine is thrown into prison, and a friend shall pay his fine, then is the prisoner justified in claiming his liberty, and the authorities of the law are justified in granting him freedom, and are in duty bound to do so. Likewise, since Christ has paid the debt of man's sin, the Father is justified in forgiving, and man is justified in claiming freedom through His blood, because the demands of the law are fulfilled. Were God and Christ not One, the soul that accepts the blood of Calvary for the remission of its sins could in justice *demand* relinquishment from the law; but since They are One, He that exacts justice is the same as He that pays the debt. Therefore, we can claim redemption and forgiveness only as an expression of God's love and compassion. This complex problem is fairly well illustrated in the experience of a penniless boy before a kind-hearted judge. The boy, according to the evidence, was guilty. He confessed his guilt and was truly sorry. The minimum fine for his offense was one dollar. The fine must be paid or the prisoner go to jail. The judge, believing in the sincerity of the boy's repentance, and not wanting the lad to suffer the stigma of imprisonment, paid the fine, thus satisfying the law. Having done so he was justified in dismissing the

prisoner, and the prisoner was justified in claiming his freedom. It was his by justice, but it was also his by mercy.

Vital Atonement

To apprehend the process and significance of vital atonement, we need to understand something of the origin and nature of life and blood, and their relation to each other. In our limited time we can little more than suggest the truth involved in this great subject.

Broadly speaking, life on all planes, physical, psychical and spiritual, is generated by the conjunction and fusing of its constituent elements, much the same as a flame is produced by the conjunction and fusing of carbon and oxygen. The negative, or substantial element, of life is from food; the positive, or vital element, is from breath. The conjunction and fusing of the two in water form living-substance, or blood. The blood is the life of every living thing. Its three essential elements are food, water, and breath. If any of these are withheld life is extinguished and blood destroyed. Life on all planes is generated in water or its equivalent. Water is also the medium of communication and distribution of life and substance in every living thing.

Blood varies in character and appearance in different kingdoms, but it performs the same function in all. The purity and quality of the blood determines the health and strength of the body. Blood

transfused from one body to another communicates life, strength and vitality. It also carries with it individual characteristics. Two persons so connected as to permit the flow of blood from one to the other, as in the case of the Siamese twins, partake not only of the vital, but also of the mental, emotional and volitional states of each other. These facts foreshadow vital atonement.

Psychic and Spiritual Blood

As the physical blood is the life of the physical body, so there is a psychic blood, which is the circulating living-substance of the soul, and a spiritual blood, which is the vital principle of spiritual beings. Transfusion of blood on the psychical and spiritual planes has the same effects as on the physical. It communicates to the recipient the vitality and character of the one from whom it proceeds.

The spiritual blood of Christ is communicated to man by the Holy Spirit. Its infusion cleanses, purifies, heals and vitalizes the soul. This work is accomplished in all that repent and accept the blood of Calvary for the remission of their sins, and continue in love, faith and obedience.

The Breath of Life

God breathed into man of His Spirit and man became a living soul. Christ breathed upon His disciples and they received His Spirit. At Pentecost the Spirit came as a rushing, mighty breath. The Divine breath lights and feeds the spiritual flame, thus generating a new spirit in man. A

redeemed soul, cleansed and vitalized by the spiritual blood, is like a child before birth. It lives by the life of another. But when a child is born it breathes, takes nourishment, generates life within itself and awakens to consciousness. Likewise, when one receives the spiritual breath, spiritual life is generated by the conjunction of the breath with the blood of Christ in the soul. This completes regeneration, or spiritual birth. From this spiritual life comes spiritual consciousness and the witness of the Holy Spirit, whereby men know that they have "passed out of death into life." As in the natural, so in the spiritual, life is perpetuated by the continual conjunction of its elements. Strength and consciousness increase with growth.

The Water of Life

The spiritual "water of life," which ever proceeds as a pure river from the Throne, corresponds in its essential character and function to natural water, but it is the medium or carrier of the substantial element of spiritual blood; wherefore it is called the "water of life." It needs only conjunction with the Divine breath in a heart of love to make it not only cleansing, but healing, vitalizing and life sustaining. This vital stream invisible, with its constituent elements, was typified by, and is related to, the physical blood and water that flowed from the pierced side of our crucified Lord.

The Blood of Jesus Christ

"The blood of Jesus His Son cleanseth us from

all sin." In Christ Jesus the Divine and the human were united. The spiritual and the natural blood were made one. In Him is revealed the mystery of vital atonement. What was first accomplished in Him by the union and blending of the natural and spiritual blood is accomplished in man in the same way. The spiritual blood of Christ, entering into the heart of man, cleanses, purifies, and unites with the blood of the soul, and by this union vitalizes it with spiritual life, producing the perfect living-substance. Thus it will be seen that at-one-ment is first made by the blood, through the blood, in the blood.

The infusion of Christ's blood bears with it not only life and vitality, but His nature and attributes. It is the principal medium whereby we receive the gifts of the Spirit. It is the "water of life," of which if any man drink he shall never thirst. Its substantial element is the "bread of life," of which if any man eat he shall never hunger. It is the sap of the vine to the branches, the blood of the Lord to the members of His body. It is infused by the Holy Spirit. It is received through faith, love and obedience. The supply is equal to the demand. As the Lord multiplied the loaves and fishes to feed the multitude, so He multiplies His Own living-substance to feed all the members of His body, even though they are as the sands of the sea.

The Blood of Satan

The breath and the blood of Satan and wicked

spirits correspond to the characters of such beings. Communicated to mortals, the effects are like the inhalation of deadly sulphuric fumes and the infusion of virulent blood. These effects are primarily in the soul, and induce all kinds of wickedness, bitterness, and evil impulses and desires; but they may, and frequently do, extend to the body, producing either functional or organic disease of greater or less severity and duration. In unregenerate man there is always more or less of the virulent quality. It increases with sin, becoming more and more destructive. It changes in character with the varying aspects of life, but continues in some form unless the soul be purged, purified, and made normal.

Soul Blood-Poisoning

The primary effect of sin is analogous to blood-poisoning. Its discordant vibrations produce a virulent quality in the blood of the soul, the effects of which may or may not extend to the functions and blood of the body; but violent wicked emotions or habitual sins invariably cause some form of physical reaction, and not infrequently produce chronic functional or organic disease. Sin of any kind, persisted in, produces a wrath-quality, which is devitalizing and destructive to both soul and body. Christ's blood is antiseptic. It destroys the products of inharmonious vibrations and restores the pure living-substance. The change wrought in the transformation of one kind of organic life into that of another, as vegetable into animal, is produced by a change of

rate and form of vibration. The same is true of the changes wrought in man by the operations of Christ's blood and the inbreathed Spirit. The abnormal is destroyed; the perfect living-substance is formed; a higher rate of vibration and different mode of motion are established, resulting in a new and higher form of life. Thus by the blood of Calvary man is literally cleansed from all sin and made a new creature in Christ Jesus.

Ancient Sacrificial Atonement

The custom of sealing contracts, or covenants, with blood began far back in the history of the race. It had its origin in an understanding that a contract so sealed bound the parties thereto to be faithful to its contents, even unto death, and to defend such a covenant, if necessary, with their lives. A covenant made and sealed by the representatives of a people bound the whole people, and made them subject to its conditions. By the decrees of kings and tribunals it became lawful to offer a proxy, or substitute, who should pay the penalty of the law, and thus satisfy the covenant. For minor offenses the blood of birds and beasts was accepted in substitution for the blood of the offender, but in no case was the law satisfied without the shedding of blood. Thus vicarious atonement was made legal and effective. In Israel practically all statutory laws were sealed by blood. Nearly every offense required a sacrifice. Therefore, it was as Paul said, "According to the law,

* * * all things are cleansed with blood, and apart from shedding of blood there is no remission."

Divine Justice

God covenanted with His people Israel to accept of their sacrifices for the remission of sins, and sealed His covenant with blood, thereby making it binding unto death. He expressed His disfavor of blood-letting; but conforming to human limitations, He accepted it as a sign of repentance, and under covenant granted pardon to as many as fulfilled the law. The Lord knew that the blood of beasts could not atone for man's sin, for it was not the equivalent of the offense. But He fulfilled the law through Christ, Who was, and is, the everlasting atonement—"The Lamb of God slain from the foundation of the world." Under the old dispensation He gave life to as many as repented and made atonement for the remission of their sins. Under the new dispensation He gives life to as many as repent and in faith accept the atonement made for them by Him.

When Christ was crucified He fulfilled the law of the old covenant, and sealed with His blood the new. He redeemed those that died in the faith under the old covenant by satisfying the law of vicarious atonement, and made redemption possible for all that live under the new covenant and accept His atonement for the remission of their sins.

The Lord did not destroy the old covenant by

the establishment of the new, but made the latter include in efficacy all that belonged to the former, thereby fulfilling all previous decrees. The new covenant makes the blood of Christ cover all things accomplished by sacrifice and blood-letting under the old—cleansing, purification, bodily healing, remission of sins, spiritual anointing, sanctification, etc. Everything granted Israel under the old covenant is ours by the acceptance of the full meaning of Calvary.

The Victory of Calvary

To appreciate the victory of Calvary we should understand the solidarity of the race. In a vital sense, humanity, or Adam, is one. Individuals are but living cells in the one body; and as every cell in a body dies with the death of the body, so every member of the race born of Adam is spiritually dead. "As in Adam all die, so also in Christ shall all be made alive." This does not mean that all members of Adam shall be made alive in Christ; but, as all in Adam are dead, so all that become members of the body of Christ are made alive.

Again, before Christ's incarnation, Satan had dominion over the powers of the air (including the whole psychic plane). Through sin man was subject to him; so that no soul could pass, except by special providence, from earth to heaven. The children of the promise were held as prisoners within Satan's domain, awaiting the coming of the

Deliverer. He came. He conquered death and hell and led the captive souls into paradise. Since that day all that accept redemption are, on leaving the body, delivered from Satan's power. Christ, as High Priest in His mediatorial office, makes effective in believers the finished work of Calvary. He holds ajar the gates of paradise and bids the nations of the earth repent, believe, receive the gift, and enter in.

Experimental Results

Experimental results in those that have accepted the atonement vindicate its efficacy. Through it sin-sick souls are healed and given new life, hope and inspiration. Those burdened by remorse and shackled by desire are relieved and set at liberty. Crushed and ruined lives rise from the grave of despair to go forth to victory. Sordid, selfish, cruel natures are transformed into loving, considerate personalities. The victims of vice and degeneracy are made partakers of virtue and holiness. Thousands, cleansed by the blood, have been healed of bodily ills. Millions, dead under the law, have been made alive in Christ and realized their union with the Father. Millions now living the resurrected life know the richness of His grace, and the freedom of His love. Christ's atonement is not a theory. It is an all-powerful spiritual reality, the greatest fact in human history and Divine providence. It may be demonstrated by all willing to comply with

the conditions. It is not something to speculate about, but a gift to accept in gratitude, that we may enter into the fullness of life eternal.

Physical Regeneration

"We are members of His body." "But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall give life also to your mortal bodies through His Spirit that dwelleth in you." The redemption of the body is a vital part of the work of Calvary. Not only does it show forth the power of God unto salvation, but it makes possible the deeper work of grace in the soul. Any form of doctrine that proclaims redemption of a part of man must necessarily fail to accomplish the full mission of the gospel. A body full of sin is as vile and loathsome in the sight of God as a sin-sick soul. Soul and body are vitally related and act and react upon each other. Sin in the body gives rise to perverse desires, wrong motives and evil tendencies. Only a spiritualized body can give full or harmonious expression to an in-Christed soul.

The finished work of Calvary includes the whole man—spirit, soul and body. The plan of salvation does not require the acceptance of physical regeneration to make one a member of the kingdom; for a soul may be forgiven and spiritually quickened in an unregenerate body. But war will continue as long as this condition obtains. Never until we accept Christ in the flesh can we know the freedom

bought on Calvary, enjoy the fullness of His grace, or have the peace of holiness.

There is one law of life for soul and body. Therefore, to experience physical redemption and regeneration, confess the sinfulness of the flesh, its unworthiness, and place it on the altar of God's love; ask and accept the remission of its sins by the blood of Calvary; receive and acknowledge its cleansing and its justification by faith; then wait upon the Lord for the quickening, vitalizing power of the Spirit, that through the fulfilment of His promise He may restore the body to the perfect living-substance. This may require a second work of grace, or it may all be accomplished at the time the soul accepts redemption. Much depends upon right understanding, faith and obedience.

The law of grace for the body is the same as for the soul; the law of sin is the same. Willful violation of moral law brings the soul into condemnation. The violation of physical laws makes the regenerate body amenable to sickness and suffering. But continued love and obedience keep soul and body free from the law of sin and sickness.

Immunity of the body from sickness and evil influences, like that of the soul, increases with growth in grace. As one may become so Spirit-filled and faith-full that he habitually resists the tempter, and is therefore free from condemnation; so, through grace, faith, and obedience, the body

may become so spiritualized as to be practically immune to the common causes of sickness.

Physical Resurrection

"That thou thyself sowest is not quickened except it die: and that which thou sowest, thou sowest not that body which shall be, * * * but God giveth it a body even as it pleased Him, and to each seed of its own body." "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body."

The natural physical body, however purified, is not transmutable into pure spirit-substance, except by miraculous intervention, until it has passed through death and dissolution. When by chemical action it has been separated into its primal elements, it is in a condition to be reorganized by the Spirit, and thus resurrected into a spiritual body. Spiritual bodies are free from all semblance to gross matter. Animated by purified in-Christed souls, they are translucent and luminous, glowing with the glory of the Lord. Such is the appearance of the saints. Such shall be the completed work of Christ in all that accept redemption, pass through the purifying fires of paradise, and enter into the resurrection of the sons of God.

Christ the Resurrection

"I am the resurrection, and the life." By His

vicarious atonement Christ redeems. By His blood He cleanses, heals and vitalizes. By His breath He generates spiritual life in man. By His grace He feeds and sustains the new creature. By His Spirit He resurrects the natural bodies of the redeemed into His Own perfect spiritual body. Thus is He literally the resurrection and the life to as many as accept Him.

"Flesh and blood cannot inherit the kingdom of heaven." Neither can any unregenerate quality of the Adamic nature. But as Christ in Jesus transmuted the human into the Divine and raised His body into the pure spiritual substance, making it fit to ascend into the presence of the Father; so Christ in man eventually changes the natural into the spiritual, and through the purifying fires of Divine love prepares him for entrance into heaven. It is this purged, in-Christed soul that receives the resurrected spiritual body and becomes a member of the heavenly host. Thus it will be seen that all of human nature eventually passes away, and Divine nature is substituted, Christ literally becoming all in all. Wherefore it is said, "No one hath ascended into heaven, but He that descended out of heaven."

Love's Way of Escape

"All men have sinned and fall short of the glory of God." "The wages of sin is death." Law must be fulfilled, either by the sinner or by vicarious atonement. There is no way of escape from the persistency of cause and effect. Christ's love is

equal to our offenses. His life exceeds the penalty of the law. God has made a way of escape for us all; a way of deliverance for our children, who have inherited our weaknesses; a way of cleansing for the vile; a way of transformation for the criminal; a way of healing for the sick and sinful; a way of holiness for the faithful. How wonderful are His providences! What heights, what depths, what breadths are touched by the impulses that flow from the heart of the Infinite!

On the 17th of August, 1911, at the great aviation meet in Chicago, we watched the navigators of the air contest for high flying. Round and round they soared until the great machines appeared no larger than birds. At a height of ten thousand feet they entered a thin cloud and disappeared from view; but with a field-glass we followed the champion of the day as he continued to soar higher and higher, until he reached the altitude of fourteen thousand feet, when his engine froze up, and the wizard of the air was compelled to glide down into warmer atmosphere. Heights! Heights! Dizzy heights! From the Lake-front and its cheering multitudes let us go by the swift flight of the imagination to Cañon City, Colorado, nestling in the side of the Rockies. With a good touring car we cover the famous Sky-Line Drive, from which we look down a thousand feet into the vast apple orchards below. Coming down from the "Hog-back" we continue our winding way o'er rocks and hills fan-

tastically shaped by the fire fiends of the formative age. Color! Color! A maze of color! Chalky whiteness, inky blackness, browns and greys, purples and lavenders, blues and yellows, reds and greens of various shades and hues, mixed, variegated, blended and harmonized into a grand color symphony! Leaving the foothills with their gorgeous coloring, our roadway leads through mighty gorges and narrow cañons, where one eloquent peroration of beauty and grandeur climaxes into another, until at last we reach the summit, where the sublimity of nature impels silence. Where Omnipotence speaks, let the soul be still. Far to the west is the Sangre de Cristo Range, white with eternal snows, glistening in the sunlight like a gigantic string of pearls. We alight from the car and in a moment are at the edge of the precipice. Stop! Hold your breath. Look down. You have looked down from the tops of tall buildings and know how small the people on the streets appear. But look down five hundred feet; now five hundred more, and five hundred more. The air is blue and hazy, but look down five hundred more; now seven hundred more. Look straight down twenty-seven hundred feet, over a half mile, into the blue abyss. Don't be frightened. Keep on looking. At the bottom of the cañon a narrow silvery stream winds its way between the granite walls, and by its side are two little glistening steel rails a few inches apart. What is that distant rumbling noise? Suddenly, out from between the

great rocks comes the cutest little toy train you ever saw. A real engine with ten coaches! A puff of white steam! Now count one, two, three, and the sound of a mighty Mogul whistle breaks upon you. Listen to the granite giants toss the echo back and forth across the cañon until it is worn out by the rebound. You are seeing the Royal Gorge from the top: you are watching an overland train wind its way through this mighty cañon of the Arkansas. Take a last look. Depths! Depths! Awful depths! Follow the train to San Francisco and ship for the Orient. Beyond the Golden Gate the Pacific stretches out before us, calm as an inland lake. We follow a crimson pathway toward the setting sun until the shadows fall. We continue our journey for ten days with nothing in sight but sky and sea. Breadths! Breadths! Measureless breadths! Heights, depths, breadths, vastness! Expand the mind as we may, what do we know of Infinitude? How can we comprehend distance, bigness? Our little planet is so small that if we had an air-line railroad around it, by traveling at the rate of sixty miles an hour we could make the entire journey in less than twenty days. Traveling at this same rate it would take us one hundred and seventy-four years to reach the sun. Light makes this journey in eight minutes and twenty seconds. But our sun and solar system is only one of forty million suns and systems, some of which are so far from us that had they become luminous on the morning

the star of Bethlehem appeared their light would not yet have reached our earth. Heights! Depths! Breadths! Infinitude incomprehensible! Yet God's love extends through all extent, and fills this vast universe with creative power, quickens and animates it with life. Infinite love! Infinite compassion! So vast, yet so personal as to be interested in a falling sparrow! So tender and sympathetic as to be responsive to the cry of earth's weakest child! So pure, holy and vitalizing that it cleanses, regenerates, sanctifies and gives immortality to all that receive it into their hearts! Wonderful love! Marvelous love! Perfect love!

A mother in Chicago was suddenly awakened by the cry, "Fire." In her excitement she fled from the building, but on reaching the street she thought of her three children asleep in an upper room. Despite the efforts of firemen she rushed frantically into the burning building, fought her way through flame and smoke into the room of her sleeping little ones, tossed them from the window into waiting arms, then leaped to the ground, burning like a torch. An hour later, in the agonies of death, she took the children in her arms and kissed them good-by; told them she was glad she did it, that she was willing to die for them. Heights! Depths! Breadths! From whence such love! It is but a spark from the Infinite heart, a heat-wave from the white flame that burns for all mankind. O earth-bound soul! Christ died for *you;* and out of the

agonies of the cross He cried, "Father, forgive." Having paid it all with His precious blood, He intercedes for *you*. The Spirit of the Lord has followed you through all the years with the compassion of a father, the tenderness of a mother, the faithfulness of a brother, and the yearning desire of a lover. How long will you resist Him? When will your heart burst with gratitude and open unto Him? Now! Now! NOW is the accepted time! "Behold, I stand at the door and knock."

VI

HOW MAN MAY BECOME IN-CHRISTED

INTRODUCTION

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." "As many as received Him, to them gave He the right to become children of God, even to them that believe on His name." In this lecture we want to apply the scientific method in studying the processes whereby man becomes in-Christed. This word in-Christed is equivalent to Christ formed within, and represents the finished product of redemption, regeneration, and growth in grace to maturity in Christ. It is the will of the Lord that all that are born into the kingdom should go on unto perfection, increasing in power and holiness until they attain the nature and character revealed in Jesus Christ. We may not reach this ideal in the present life, but it is the goal for which we should strive, knowing always that the Spirit is striving in us to bring forth a perfected child of God. Let us look to Him, the source of all righteous effort, for grace to fulfil all conditions. * * * * *

The Kingdom Is At Hand

Rejoice and be glad, for the kingdom of heaven is at hand. The kingdom proclaimed by John, in-

stituted by Christ, now being established by the Holy Spirit in the hearts of believers, is a supernatural kingdom. In this kingdom all life proceeds from and is a manifestation of the Lord; all action is from Divine love; therefore, there is no sin, sorrow, sickness nor selfishness, but joy, peace, power and eternal progress.

The natural man is not a member of the spiritual kingdom; but there is a way whereby he may make the transition from the natural to the spiritual. This way consists of two parts: God's part and man's part, the Divine gift and the human acceptance. The human part we shall study as a series of definite steps. There is a reason why each must be taken; there is a way and proof whereby we may know when a step has been taken. The order in which we shall consider them is unimportant. The experiencing of each is of vital importance.

Natural and Spiritual Man

There is a radical difference between the natural and the spiritual man. Self-preservation is the law of life on all planes. In nature, every living thing must gather to itself and protect itself, or it is quickly destroyed; but in the spiritual kingdom all life is from the Lord, and growth comes by receiving from Him and communicating to others. In nature, the plant, animal, man or species that gathers most and best to itself, grows fastest and reaches the highest degree of perfection; but in the spiritual

kingdom those that give and serve most increase most rapidly.

The natural man is self-centered and egoistic; the spiritual man is centered in Christ and altruistic. Transition from the natural to the spiritual is the most desirable change possible. It means freedom from whatever is base, weak and undesirable, and an increase of all that makes for righteousness, power and progress. It means a change from littleness to largeness, from weakness to strength, from vice to virtue, from ignorance to knowledge, from death to eternal life.

Science is Dogmatic

Science is necessarily dogmatic. When truth is demonstrated there is no room for personal opinion or differences in belief. Christ proclaimed *truth* and revealed *law*. In so far as we have His exact meaning we should accept His statements as verities. The electrician says to his inexperienced helpers, "Don't touch a live wire; if you do you'll be killed." This is not arbitrary with the electrician, nor does it express his will. He is merely stating a fact. Those that believe and obey work in safety; those that refuse to believe and obey are killed. Likewise, the statements of Jesus, "Except ye repent, ye shall all in like manner perish,"—"He that believeth * * * shall be saved; but he that disbelieveth shall be condemned," are not arbitrary with the Lord, but declarations of spiritual law. They are

given not to bring man into condemnation, but to guide and protect. They are not to be believed nor rejected according to human opinion, but to be accepted and acted upon the same as we accept the facts of science.

Regeneration a Necessity

"Except one be born of water and the Spirit, he cannot enter into the kingdom of God." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." "Ye must be born anew." The first step toward regeneration is the realization of its necessity. In the current thought and literature of the day there is a tendency to ignore the fact that man must be born of the Spirit. This false teaching arises from a misapprehension of the constitution of man. It assumes that man is Divine by nature, whereas he becomes so only by spiritual regeneration. Man as the Divine image was created a spiritual being. Through disobedience he became mortal. No mortal can communicate immortality to his offspring.

God is Not Mocked

We cannot get away from the fact of sin and the necessity of regeneration. To say that we are Divine, that sin is unreal, or that we have not sinned, does not alter the facts. We may affirm a thing until it becomes an auto-suggestion, so that we believe and accept it as true, but this does not make it true. A man said he was a spiritual being and therefore did not need food; that hunger was a

delusion of mortal mind. He lodged this suggestion, overcame hunger, and went about rejoicing in his demonstration over the false claim of the senses. But he lost flesh and starved just as fast as he would have without the suggestion. The same applies to sin. It is not an illusion of mortal mind, but the most terrible fact of existence; so terrible that God was moved to make the sacrifice of Calvary to deliver man from its bondage and consequences. Had it been only a wrong *idea,* a revelation of the truth would have corrected it; but it was a fatal disease, curable only by the blood of Jesus Christ and the communication of His life. We may deny sin; we may declare its unreality, and demonstrate over its claims until conscience, like hunger, is silenced; but the self-hypnotized soul will *starve to death* without the bread of life. Be not deceived. God is not mocked. What He has declared through the Incarnate Word and revealed through prophets and human experience in all ages *cannot be set aside by human affirmation. Sin is a fact. Regeneration is a necessity.*

To start on the upward way we should acknowledge that we are by nature mortal; we should confess that we have sinned, and lived according to the laws of the senses, in violation of the law of the Spirit. Why is this essential? Because we will not seek regeneration until we see its necessity. We will not seek to be saved until we realize we are lost. We will not turn from sin

until convinced of the sinfulness of sin. When we acknowledge that we have sinned and realize that we must be born anew, we have taken the first step toward the kingdom.

Conversion and Repentance

"All have sinned, and fall short of the glory of God." "The wages of sin is death." "Except ye repent ye shall all in like manner perish." The second step in the transitional process is conversion and repentance. Conversion means the reversing of the whole nature from perverse natural activities to righteous spiritual activities. It changes the mind from unbelief to belief, from error to truth, the heart from carnal affections to loving God, and the will from purposeful disobedience to loving obedience to His will.

Experimentally, repentance means more than sorrow for sin. It includes whole-hearted desire to do right. It is not a single act, but must be repeated as often as one sins. It is initiative in seeking forgiveness; but the attitude must be continuous throughout the Christian life. The heart, to be kept pure, must ever be humble and grateful, ever confessing its unworthiness and dependence upon the love and mercy of the Lord.

Repentance Necessary

Why is repentance necessary? Because it is a psychological law that when two persons have been alienated by the error of one, no matter how fully the wronged one may forgive, harmony cannot be

restored until the erring one repents and accepts forgiveness. The same applies to our acceptance of God's forgiveness. Unless we repent we cannot accept His forgiveness, without which we are still under the law. Again, an impenitent soul resists the wooing of the Spirit and therefore *cannot* be cleansed nor spiritually quickened. If the penitent, humble state is not continued in, the Spirit cannot communicate the Divine life, and arrested growth or spiritual death is inevitable.

The measure of repentance is the measure of forgiveness. If you want to start right and make progress, go to bed rock; dig up not only the willful sins of omission and commission, but uncover before God the whole sinful nature. By the light of the Spirit you will find it is bad to the core; that even your virtues are born of pride, egotism, fear, or some other purely selfish motive. Offer up the whole nature in penitence and keep the offering on the altar before the Lord continually. Half-hearted repentance and head conversions are responsible for the lifeless state of many church members. John's first utterance was, "Repent." Christ made repentance imperative. Peter said, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." Failing to fulfil this command, we can never reach the goal. There are churches called orthodox that require no repentance. All that nice people have to do to become members is to make their wishes known

to the pastor, send up their cards, and they are taken in. A sort of card party—progressive euchre! That is, they progress socially and are euchered out of their soul's salvation. This is not a criticism on the proper use of cards in revival effort, but a protest against receiving into the church those that have not complied with the conditions required by the Word of God.

Proof of Repentance

The proof of repentance is a willingness to forgive our enemies and make restitution to God and man. A scoffer once said, "If Smith beats Jones out of ten dollars, and then repents, what good does his repentance do Jones?" The answer is, that if Smith truly repents Jones will get his money back with interest. If we have wronged a child, a companion, a neighbor, or a competitor, and truly repent, we will confess our wrong, ask forgiveness, and as far as possible make restitution. In the unregenerate life we have appropriated God's gifts without gratitude. When we have repented, we will make restitution to Him by obedience and service.

Believe in Christ

"I am the way, and the truth, and the life: no one cometh unto the Father, but by Me." "Him that cometh to Me I will in no wise cast out." "Believe on the Lord Jesus Christ and thou shalt be saved." The third step is, believe on the Lord Jesus Christ as the Son of God, and accept the

atonement made by Him for the remission of your sins.

Why is it necessary to believe in the Deity of Jesus Christ, and in the efficacy of His atonement in order to enter the kingdom? First, because it is the way of salvation. All are under the law of sin and death until they accept of Christ's sacrifice for the remission of their sins. He only has power to purify and heal the sin-sick soul. Without cleansing and healing, spiritual quickening is impossible. Second, He only hath eternal life. "He that hath the Son hath the life; he that hath not the Son of God hath not the life." If we do not believe we will not receive. If we do not receive Him we cannot have His life. Third, if we believe in Jesus merely as a prophet or wise teacher, we cancel the efficacy of His atonement for us and make impossible participation in His life. If He were only man, His crucifixion could not make atonement for the race; for one man's life is not equivalent to the life of all mankind. God only is equal to the necessity. Again, if Jesus were only man, He could not communicate spiritual life to millions, for the supply would not equal the demand. *The power of the Gospel unto salvation depends absolutely upon the acceptance of the Deity of Jesus Christ, the all-sufficiency of His atonement, and His unlimited power to give spiritual life to all that accept Him as their personal Saviour.*

"With the heart man believeth unto righteous-

ness; and with the mouth confession is made unto salvation." Belief in Christ, to be effective, must spring from the heart. It must be born of loving gratitude, and of confidence and faith in the Eternal Word as a personal Saviour. Head belief is valuable only to the degree that it promotes heart acceptance. The mind *cannot* believe unto salvation, for salvation requires life, and life comes only through the heart.

The evidence of forgiveness of sin, regeneration through belief in Christ, and acceptance of His atonement, differs with individuals. It is a grave mistake to insist on everyone having the same experience, and presumptuous to limit God's way of witnessing His acceptance of the convert. Many have been kept out of the kingdom because they could not feel just as they were told they should feel, or had not the evidence described by others. Human sensations and emotions are no part of the spiritual life. They often arise as a sort of reflex action or effect of the Spirit's operations, and have evidential value to the objective mind; but the deepest and most thorough work of the Lord may be accomplished in the soul without producing any external feeling. The differences in personal experience are largely temperamental. Again, the suggestions of evangelistic friends and workers create an expectancy in the subjective minds of seekers, which tends to determine their declaration of their experiences. These and other facts should make us

very discrete about defining what constitutes human evidences of conversion. The Word is definite, and when one complies with its requirements we have no right to demand anything further. Those that accept the Word in faith, and fulfil its conditions, eventually receive internal evidence.

Confess Christ

"Every one therefore who shall confess me before men, him will I also confess before My Father Who is in heaven." Confession of Christ is an essential part of the redemptive process. When we confess Christ before men, He confesses us before the Father. Then the Father, through the Holy Spirit, bears witness in our spirits that we are accepted. This witnessing of the Spirit is the assurance, the only all-sufficient evidence, of our adoption into the kingdom. This witnessing always comes when all conditions have been fulfilled, and none should claim fellowship with Christ until His acceptance of them has been testified to by the Spirit. Therefore, let none suppose that they have fulfilled all conditions, or presume to cease striving, or rest in peace until they have this Divine evidence of their acceptance. This evidence may come immediately at the time of repentance and belief in Christ; but some sin in the heart, lack of faith, lack of belief, or lack of obedience may postpone it indefinitely. But everyone that continues until all conditions have been fulfilled is *sure* of this unquestionable evidence.

Confessing Christ is not only essential as an initia-

tive step and as a way of obtaining evidence of Divine favor, but is a vital part of Christian living and growth in grace. The moment a soul stops confessing its Lord, that moment the separating process begins. The art of at-one-ment consists in living in continual acknowledgment of the Lord as the source and supply of the spiritual life, the daily bread, the ever-present Teacher, Guide, Helper—the Divine Reality within the soul. "In all thy ways acknowledge Him, and He will direct thy paths."

Water Baptism

"Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." "He that believeth and is baptized shall be saved." "Except one be born of water and the Spirit, he cannot enter into the kingdom of God."

A Christian ordinance is a Divinely appointed, physical, objective sign or symbol of a corresponding spiritual, subjective reality. Apart from the Lord no ordinance has power, no matter by whom administered, to produce or communicate its spiritual equivalent. Neither does faith in an ordinance make it effective. But faith in Jesus Christ enables the soul to receive the spirtual gift symbolized in the ordinance. Not the ordinance, but Christ, is the source of the blessing. Any ordinance, any act of faith or obedience, may become a means of grace; but compliance with an ordinance does not vouchsafe its spiritual equivalent. Every ordinance

should be fulfilled as a testimony or expression of faith. Water baptism is an initiatory rite, a sign of cleansing from, or the washing away of, sin. It has no other significance. This heart cleansing accomplished in the penitent believer by the spiritual blood of Christ, of which water-baptism is the acknowledgment, is not identical with, but a necessary preparation for, spiritual generation and the receiving of the gift of the Holy Spirit.

The Holy Spirit

"John indeed baptized with water; but ye shall be baptized in the Holy Spirit." "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Before we proceed further on the upward way, permit me to call your attention to four facts about the Holy Spirit:

First, He must not be confounded with the all-pervading Eternal Spirit, nor with the spiritual emanation that ever proceeds from the Godhead. He is one in essence with these, but He is a person, as truly so as Jesus or Paul. Personality does not consist in form or parts, but of love, intelligence and will associated together in conscious unity. In other words, a person is a being having the power to perceive, choose, think, feel, love, will and do. The Holy Spirit manifests all of these.

Second, when the Spirit is spoken of as "it," reference is made to the Divine essence, which proceeds from God. Emanating from every person is

a magnetic force, which we speak of as "it," not "him." This emanation bears with it all the peculiarities of personality. As an influence it communicates the thoughts, feelings and nature of the person. To the degree that we receive this emanation, to that degree do we partake of the personality of the one from whom it proceeds. Likewise, when the personal Holy Spirit is spoken of we should say "Him," and recognize Him always as a person; but when speaking of His giving the Spirit to another, we may speak of that which is given as "it." It is His Spirit that is given to believers; that is poured upon them in their spiritual baptism; that is spoken of as "falling on," but it communicates His personality to the recipient. Therefore, those that receive the gift of the Spirit receive HIM.

Third, He comes personally to the individual soul. He is the agent or instrument of the Father and the Son, through Whom They come to man, and through Whom man has access to Them. He is our ever-present, personal God, in Whom the Father and the Son are manifested.

Fourth, He accomplishes in the believer three distinct and all-important works: (a) He creates a new spirit in man. (b) He operates through this new spirit in vitalizing the soul and transforming human nature into Divine nature. (c) When man has been made a fit dwelling place for the Most High, and complies with all necessary conditions,

the Lord manifests His fullness in the soul, even the presence of the Three-One God. In the first is fulfilled the promise of God to put a new spirit in man to take the place of the one destroyed by sin. In the second is fulfilled God's promise to put His Spirit in man. In the third is fulfilled the promise of Jesus, that He and the Father would come and abide in the disciples.

Accept the Gift

All that meet the conditions of repentance and faith in Christ for the remission of sins receive the gift of the Holy Spirit, but He should be personally accepted in faith and gratefully acknowledged as a gift of God through Christ. We should not depend upon our feelings for assurance of His presence, but upon God's promise to give the Spirit to them that believe. If we accept Him in faith and continually surrender to Him, He will manifest Himself in ways that bear unquestionable evidence of His presence within.

It is a mistake to suppose that the Lord always completes His work of cleansing the heart at the time of regeneration. He is able and willing to do so, but human nature seldom meets the conditions necessary to make it possible. After the Holy Spirit has quickened conscience and revealed the wickedness of the Adamic nature, some find great cause for further cleansing, and through faith, obedience and complete surrender experience a deeper work

of grace. This experience should be sought by all that have not the Holy Spirit's assurance of complete cleansing, sanctification and inward holiness.

Purification is a continuous process. It is not enough to clean house once a year, nor even once a week. To keep a house clean, a little sweeping, dusting and washing is necessary every day. It is the same with heart cleansing. The activities of life result in products foreign to the Spirit. They accumulate very fast in most of us. Our environment is not conducive to inward purity. The winds and dusts of commercialism, the smoke and soot of human selfishness and the corrosions of personal conflicts quickly defile the temple. We need daily purifying to keep us sweet and holy. This cleansing can be accomplished only by continually recognizing the Spirit's presence and yielding to His operations.

The Call of the Spirit

"Ye therefore shall be perfect, as your heavenly Father is perfect." "Ye shall be holy; for I am holy." One summer three little girls went down from our camp at Pacific Grove to play on the beach. Back of them was a low place, which the incoming tide would fill before covering the bar on which they were playing. It was time for the tide to come in. The children were busy with their toys building tunnels in the sand. A man going by on the bluff put his hands to his mouth and called, "Come up higher, children, the tide is coming in. Come up, the tide is coming in." One little tot obeyed the

call and was soon safe at home. The others remained at their play. One said, " 'Tain't near time for de tide to tum in, I's doin' to build anuver tunnel." Soon the tide swept around the bar, cutting them off from the mainland. Hurriedly gathering up their playthings, they started for the bluff. When the waters parted one tried to run across the low place, but was caught by the waves. A passing fisherman, seeing her peril, rushed down and rescued her. The other child, frightened by the screams of her playmate, ran frantically into the water and was swept out by the undertow. Three days later her little body was picked up from the beach where the night tide had left it. Many of us are busily engaged with the building of our little sand houses of thought, business, or domestic duties. But listen! The Holy Spirit is calling to the church, "Come up higher, children, the tide is coming in. The tide is coming in." The first of these children typifies those that hear the call and obey. The second represents those that are devoting all their lives to material ends and depending upon Christ, the Great Fisherman, to rescue them at the last moment, when the tide of sin rolls between them and eternity. The third needs no comment, for the lost are never reckoned in the Lamb's Book of Life. *Come up higher, children, the tide is coming in.*

The Upward Way

"If any man is in Christ, he is a new creature: the old things are passed away; behold, they are

become new. But all things are of God." "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God." You are born anew, born from above, born of the Spirit; therefore, you are a new creature in Christ Jesus. By your first birth you inherited the nature of your ancestors and the degeneracy of the race; by your second birth you have inherited the nature of Christ and the tendencies of Divinity. The first step on the upward way is to claim your birthright as a child of God and perceive your real self as a spiritual being. Identify self with the body of Christ and live in the heart of Divine love. Rejoice in your freedom, and in gratitude praise God continually for redemption, purification, re-creation, the gift of the Spirit and the perfect life in Christ. Gratefully accept and acknowledge the presence of the Holy Spirit as your personal abiding helper, teacher, companion and manifestation of God, through Whom and by Whom all things are to be accomplished in you. Work with Him. Will to do His will; think His thoughts; love what He loves; desire what He desires. Depend upon Him. He will guide you into all truth, lead you in the way of righteousness, protect you from the evil one, and literally transform you from within. Do not attempt anything without

consulting Him and complying with His requests. *Perfect obedience and dependence upon the Spirit from the start means victory all the way.*

Put away the old self with all its faults and limitations. You do not have to obey the old nature. Jesus Christ reveals the character of the Christian. Having become partaker of His nature through His blood, you are no longer subject to the law of the flesh. Therefore, ignore the testimony of the senses and the will of the carnal mind, and obey the law of the Spirit. Act, think, feel, live Christ. Do all things as from the Lord to the Lord, as an expression of the Lord, and soon you will be conscious of progress.

Do not depend upon personal will-power. You have no spiritual life, virtue nor strength apart from Christ. All gifts and achievements are yours through vital relationship with Him and the operations of the Holy Spirit within. Your regenerate spirit is the electric burner; Divine grace is the current. You burn and glow only when the connection is made and the current is on. It is the Spirit's activities in you that produce all Christian virtues. Never think for a moment that you have spiritual life, or can be pure, holy, illumined or sanctified apart from Christ. It is impossible. Keep this view of the source and nature of all goodness, sanctification, etc., and you will never be snared by the illusion of self-righteousness, nor betrayed by the false doctrines of personal holiness.

Deny Thyself

"If any man would come after Me, let him deny himself, and take up his cross, and follow me." "Reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." The second step toward higher heights in Christian experience is self-renunciation. If we do not die with Christ and with Him enter into the destruction of sin and death, we cannot rise with Him into the glorious life and liberty of spiritual consciousness and vital oneness. We must share the one to partake of the other. Man cannot serve two masters. If we continue to obey the will of the carnal we cannot fulfil the law of the Spirit. If we love any physical pleasure or sensation, or any worldly indulgence, we thereby give it life and power. All such attachments must be severed to complete the death of the old and make possible the coming forth of the new. Self-denial is more than a means to an end. It is a declaration of the ideal to be realized. Man enters heaven only by being transmuted into Christ. John said, "He must increase, but I must decrease." This is the course of every progressive Christian. Christ's death for man was voluntary; so the crucifixion of the carnal nature that Christ may become all in all must also be voluntary and a *continuous choice*. Human nature is slow to apprehend this law and slower to comply with it, but it is the way of attainment; therefore, however strongly the old self claims the right to live and enjoy the pleasures

of the senses, whatever may be his excuses for self-indulgence or line of defense, *crucify him daily* until the last element of the mortal has suffered death that it may be resurrected into eternal life.

Progress Through Grace

"He showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb." This is the river of grace. It is communicated to believers by the Holy Spirit. It is given for the cleansing of the redeemed, the healing of the sick, the sustenance and growth of the faithful, and the perfecting of the saints. It is given to none beyond their needs, nor beyond their asking and acceptance by faith. It is the source of all the Christian virtues; it is constructive of the works of the Lord and destructive of the works of Satan. It is more vitalizing to the soul than to the body, but may be received in the flesh for strength and healing.

All Christian life and progress depend upon receiving and appropriating Divine grace. A child may be perfect when born, but if not nourished it must soon die. This is equally true of a spiritual child; it can no more live without grace than a newborn babe without milk. Even as a mother's milk contains all the elements required to sustain every part and function of the child's body, so Divine grace, freely given to all that ask and accept, supplies all the elements necessary for spiritual growth and the sustaining of every Christian virtue. Appro-

priated grace is an inward fountain of life, a tower of strength, a light on the path, a voice in the night, an armour of defense, a sword in battle, a covering for the head, a foundation for the feet, a teacher in the brain, a power in the will, and a loving Saviour in the heart. Whoever has learned to receive and subsist upon grace, moment by moment, need fear no evil; neither shall he come any more into bondage, for the Lord God is his everlasting salvation.

Many, not knowing the nature or efficacy of grace, have failed to receive it. After conversion they have continued in the way of desire until they have fallen into temptation and sin. Finding themselves under condemnation, they have said, "Once we were free, but now we are bound; therefore Christ does not save us. We must save ourselves; we must fight and resist by will-power; we must build character by suggestion. We must *evolve* into higher creatures." Others have depended upon the recital of prayers and creeds, the fulfilment of ordinances and obedience to Christian ethics, only to suffer arrested growth or spiritual death. Satan, taking advantage of this ignorance relative to grace, has conceived and brought forth many substitutes and ways for self-improvement, all of which are powerless either to give or sustain spiritual life. Many claim great victories and achievements through these false methods, but they are "given over to strong delusions." Beware of false teachers, pseudo-science, and every system that promises spiritual

progress apart from Jesus Christ and the vital stream that flows from the Eternal Throne.

Progress under grace is accomplished by the fulfilment of the law of acceptance and appropriation. The prayer of faith opens the soul to receive; the acknowledgment of the presence of the Holy Spirit as the Giver completes the connection. Acceptance by faith is augmented by gratitude, love and devotion, praise and thanksgiving. It is pleasing to the Lord that we ask and receive much. He ever seeks to vitalize, purify and strengthen. He wants us to take freely, grow and become strong in the power of the Spirit.

Again, we may receive through every experience and activity of life, for, if the heart is right toward God, all things become means to the acceptance of grace. By choice and devotion we may learn to inbreathe it with the air, absorb it with the sunshine and partake of it with food; to accept it through pain and sorrow, adversity and disappointment. We should receive it through every avenue until its acceptance becomes habitual and we learn to live upon it moment by moment as do the saints. It is our way of becoming like them—spiritualized.

Divine Substitution

"I can do all things in Him that strengtheneth me." This is the key to the appropriation of grace. A force must be applied to be effective. To apply grace we should use it in strengthening the body, purifying the affections, controlling the appetites,

directing the energies, training the intellect, quickening and spiritualizing the sentiments. By habitually doing things by grace we come to receive more abundantly; and are able to apply it more effectively.

All human imperfections may be put off, and the Divine nature substituted, by the continual crucifixion of the one and the appropriation, through grace, of the other. To make progress toward Christian perfection, every feeling, faculty, appetite, emotion and sentiment should be laid on the altar, one by one, and surrendered to the Lord that His grace may destroy whatever is unholy in them and spiritualize them for His use. This consecration of part by part is the surest way to make a complete self-surrender; also the better way to fully receive the purifying and sanctifying influence of the Spirit. Progress is often hindered and the soul dwarfed by some single unsurrendered element of mind or heart in which the old nature remains potent.

Self-Analysis

Christian progress requires frequent critical self-analysis to detect and cast out the evil tendencies that persist after conversion. This searching of the heart can be done only by the aid of the Holy Spirit. He reveals the deep hidden things; He points out the defects in the soul; He shows wherein we differ from the Lord, but unless we cooperate with Him, His findings avail nothing, for He does not cast out what we choose to hold. In self-analysis we should not measure our motives and acts by those of others.

Jesus Christ is our standard of Christian perfection. We have not reached the goal until, by His indwelling presence, we become the expressed image of the Father. This ideal is not to be attained simply by right conduct, but by the incarnation of the Word and His Divine radiance, which transforms the whole nature.

Human nature persists through its strongest elements. The man of great mind power and moderate appetites has no trouble in giving the latter to the Lord, but he insists on doing his own thinking. He is not willing to become as a little child, presuming to know nothing that he may be Spirit-taught. Likewise, the man of moderate will easily says, "Thy will be done," but the strong-willed persist in having their own way. Many a man gives up all but one love, one passion, one talent; but through that one thing withheld from the Lord Satan perpetuates the old nature, binds him to the limitations of the mortal, thwarts his high purposes and prevents him from reaching the goal. Beware of uncrucified elements. Through them the mighty have fallen, great leaders have gone down, and prophets have lost their illumination. The Holy Spirit provides deliverance from the evil in every surrendered quality, but He never violates the freedom of the human will, nor occupies what we, by choice, hold for self. His presence is like that of a guest. He does not intrude nor compel, but graciously performs any service given to Him that glorifies the Son and promotes our spirit-

ual progress. Our surrender to Him is necessary to permit His action; but to make His work effective *we must will to do His will.* The fruits of the Spirit are matured by the fulfilment of the law of action.

Eternal Vigilance

"Watch and pray, that ye enter not into temptation." Eternal vigilance is the price of spiritual freedom. Every worthy impulse springs from a righteous motive and expedites Christian progress. Whatever does not glorify the Lord is not expedient. By this standard every motive should be tested, and every act approved or condemned. There are many things not necessarily wrong that are not expedient, for they do not promote the fulfilment of the law of spiritual activity, life and growth; but he that has set his face toward the Sun of Righteousness, and is determined to keep the eye single and reach the full measure of an in-Christed soul, must pay the price and make the Divine will and purpose his *only* and constant choice.

The Incarnate Word

"The glory which Thou hast given Me I have given unto them; that they may be one, even as We are One: I in them, and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me, and lovedest them as Thou lovedest Me." Jesus Christ baptizes with the Spirit all that repent, believe in Him and accept redemp-

tion through His blood. Therefore, all Christians have received the gift of the Holy Spirit. While His activities at first are usually imperceptible, when we fully surrender to Him, all in all, He becomes manifest in various ways and gifts—guidance, illumination, healing, speaking with tongues, prophecy, indument of power, etc. Such phenomena may attend His incoming, but are more often experienced as a result of His coming into manifestation in consequence of a more complete surrender and a deeper work of grace. We limit Him by our resistance. His fullness requires our nothingness. Let us decrease that He may increase.

When all conditions have been fulfilled and the Holy Spirit has accomplished His perfect work, the personal Spirit of Jesus Christ, in Whom is the Father, may come to abide within, thus completing the incarnation of the Three-One God. The Spirit of Jesus Christ comes to abide only in a Spirit-filled soul. His incoming is the last step in the in-Christing process. When He has become manifest in all fullness, at-one-ment is perfected. This Spirit-filled, in-Christed disciple becomes the instrument of Divine manifestation. This is the goal of Christianity. With self crucified, personal interests all gone, all action harmonized to the Divine will, the heart aflame with Divine love and the eye single to the Divine purpose, the disciple lives to labor for the extension of the kingdom and for the glory of God.

The Wooing of the Spirit

"No man can come to Me except the Father that sent Me draw him." The Holy Spirit is ever wooing the souls of men. He uses means natural and supernatural, personal and impersonal, to persuade, direct, convict, convert and encourage men to seek the Lord. The moment a soul turns unto God the Holy Spirit delivers it from the bondage of Satan and restores the power to choose aright. He thus makes possible the way of ascent from the depths of sin and ignorance to pardon through Calvary, and from thence, by grace, to glory. None have fully apprehended the work of the Holy Spirit with the unsaved, or the manifestations of God's love through Him to the wicked and unregenerate. He begins His efforts with all in infancy. He continues throughout life, ministering to each soul according to its needs and conditions. If He is willfully, repeatedly rejected, He leaves the willful one to the sequences of sin for a season, that perchance through suffering right choice may be made. The moment the erring soul repents and looks Godward the Spirit resumes His ministry and helpfulness. Rejoice, therefore, in the unseen ministry of the Holy Spirit, and count no effort lost that influences even in the slightest degree a soul to turn Godward.

His Mighty Works

He is the Mighty One that ever proceeds from the Father and the Son to do Their perfect will. He is not limited to form or mode of expression;

but as the unconditioned Spirit He appears as a burning bush, a pillar of fire, a cloud of flame and smoke, a guardian angel, a personal teacher, comforter, or friend. He is infinitely great or small according to His choice and purpose.

Through all ages He has protected man, and taught him from the beginning. He followed him when sin had ruin wrought, and with the Father and the Son provided a way from death to life eternal. He chose, chastened and counseled Israel; spoke through her prophets and priests; enthroned and dethroned her rulers; and through this chosen people gave a moral code to all mankind. By birth He brought forth the Incarnate Word, baptized Him with the Spirit of the Father, led Him into the wilderness, and sustained Him in the hours of temptation. He raised Jesus from the tomb, glorified Him upon the earth, and proclaimed Him Lord of Lords and King of Kings.

He came in all fullness at Pentecost, to abide in man forever. He indued the disciples with power, and through them declared the truth, wrought miracles, inspired faith and established the church. Since His advent He has applied the cleansing blood of Calvary to millions of penitent souls and lighted the immortal flame in all that have accepted deliverance through Christ.

He was with the Hebrew Children in the fiery furnace, with Daniel in the lions' den, with Elijah when fire fell from heaven to destroy the enemies

of God, with Paul and Silas in prison, and with the saints and martyrs that starved in dungeons, froze on racks, or burned at the stake. He was in Rome that awful night when Nero thought to exterminate the faith and lighted the Coliseum with torches of burning Christians. He there sealed the doom of the empire and the destruction of those that persecute the sons of God. He there baptized Christianity anew in sacrificial blood, delivered the tortured souls from their burning bodies and sent them on to paradise.

He is on every battle-field, ministering to the fallen; at every bed of pain, soothing and comforting; with every sorrowing soul, giving hope and cheer. He is grace to the tempted, strength to the weak, wisdom to the ignorant, love to the neglected, faith to the Christian, solace to the sick, and life to the dying.

This Mighty One of all the ages, this personal Holy Spirit, is here with us. Do you know Him? Then love Him more and serve Him better; walk in the light of His indwelling presence and fulfil the law of perfect love, that He may have expression through you. Great is His effort in you to make you holy, and through you glorify the Son!

My unconverted friend, Divine Love pleads with you. Hear ye Him! Why will you die when God's infinite mercy offers you immortality? Before you are two paths. One is the way of disappointment, sorrow, sin, anguish, remorse, bitterness, death, hell.

The other is the way of peace, progress, joy, holiness, life, heaven. Choose, friend, choose. You are at the switch-point. This is a decisive moment. What madness, what insanity, what mental and moral depravity to pursue the way of death! What prudence, what character, what gratitude to choose the way of life! Choose now, while the way is still open. You know not when the Holy Spirit shall cease striving, and the highway of heaven be closed to you. Now is the accepted time. Infinite Love claims you. The crystal stream flows at your feet: step in; be cleansed, and live. Christ, Who died for you, holds the gates ajar and bids you welcome home. The Holy Spirit awaits your permission to light the immortal flame within your heart. The Father would welcome you as His beloved child, redeemed, reclaimed, returned. Be still, O precious soul, before the Lord, and may His loving voice persuade you to turn from the wrath of sin and the depths of hell to the mercy of God and the joys of heaven.

VII

LAW, FAITH, PRAYER, MIRACLES

INTRODUCTION

"I, JEHOVAH, change not." "Jesus Christ is the same yesterday and today, yea and forever." "Every good gift and every perfect gift is from above, coming down from the Father of lights, with Whom can be no variation, neither shadow that is cast by turning."

"If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you." "If a man love Me, he will keep My word: and My Father will love him, and We will come unto him, and make our abode with him."

These and other seemingly paradoxical statements reveal the dual nature of God. Cause of causes, Law of laws, Force of forces, changeless and eternal! Loving Father, gentle Saviour, Comforter, Teacher, personal Friend. At once the most fixed, unalterable reality, and the most responsive, sympathetic personality in the universe. Let us reverently approach this heart of love and light our torches in its eternal flame, that our way may be illumined by the Spirit of Divinity. * * * * *

The Reign of Law

Law reigns throughout the universe. There is no realm of caprice, no uncaused nor ungoverned

force or condition. Nothing happens without an adequate cause. Forces act and react upon each other with mathematical precision. This is as true in the mental and spiritual realms as in the physical. This reign of law is necessary to the perpetuity of the universe and the protection and development of every living thing. The manifestation of force without law would result in wreck and ruin.

Law must not be confounded with power, force, or motion. It is not the actor, but the rule of action. Natural and spiritual laws are never suspended nor withdrawn. One force overcomes another, thus altering or reversing the usual course of action; but the law of each remains unchanged. Desire and conscience may oppose each other, each impelling action according to the direction of its impulse. But whatever the outcome of the contest, the law of each remains unchanged. On the higher plane love and justice are often conflicting forces; but each persists according to its law of action, unaltered by the opposition.

Cause and effect are inseparably related. They are interchangeable. They are always the equal of each other, but they often appear otherwise. A spark from a cigarette may be the primal cause of a conflagration. Small cause, great effect! No! The combustion,—cause, is equal to the destruction,—effect. A rolling pebble may start an avalanche great as the one that caused the famous Cow-Creek Cañon slide, which formed a lake that

covered the Southern Pacific Railway under eighty feet of water, necessitated the building of many miles of new track, and interfered with traffic and mail service for months. Great effect; small cause! No! The momentum and gravity involved equaled the effects.

The activities of mind and heart are governed by laws as exact and unalterable as the laws of physics. Every thought, choice, desire, or purpose, involuntary or voluntary, is the inevitable result of existing states and conditions. As in matter, so in mind and spirit, cause and effect equal each other. The cry of a child is a little thing, but it causes parental response. A physician is called. He orders a special train. The special may cause a disastrous wreck, and a succession of effects follow too numerous to mention. But, from the pain that caused the child to cry, to the last effect, there was a succession of causes that equaled the effects. Likewise, the prayer of faith is a little thing; but the response of Divine love sets in motion a series of causes and effects sufficient to command all the forces and instrumentalities needed to answer the prayer without the violation of law, either spiritual or natural.

Law and Special Providence

If unalterable law reigns in both the natural and the spiritual, if cause and effect are inseparably related, and each is the equal of the other, how are special providences possible? Why ask for personal help when deviation from the law of laws

is impossible? These and related problems limit faith. But when the cause of causes is rightly understood, instead of having doubts and perplexities, we are encouraged to pray and to exercise faith with an assurance that fulfils the conditions of special providence.

"There is no power but of God; and the powers that be are ordained of God." "And He is before all things, and by Him all things consist." "In the beginning was the Word, and the Word was with God, and the Word was God." "All things were made through Him; and without Him was not anything made that hath been made." "And the Word became flesh and dwelt among us." "All authority is given unto Me in heaven and on earth."

Christ, the incarnate Word, the only begotten Son of the Father, was, and is, the Creator, Sustainer and Ruler of this world. He is a person, exercising all the peculiarities of personality. The Father reveals His will and expresses His personality through the Son. Thus we see that the cause of causes and law of laws, both natural and spiritual, are rooted in personality. Every form of activity has its primal cause in God, and comes into manifestation according to His expressed will and purpose.

The Son is the expressed image of the Father. Man is the image of Christ, his Lord. Therefore, to make easy the apprehension of the law of special providence, let us notice some facts about man:

Man has two forms of activity, involuntary and voluntary. At their source they are one, but come forth as different expressions of the self. The involuntary activities control the chemical and nutritive processes of the body, the vital functions, and subjective mentation. All these go on in their established order without special thought or volition. The voluntary activities are all subject to change. Through them we think, feel and act as we choose. Voluntary activities may accelerate the involuntary, or retard them. Thus, pure thoughts and happy emotions are favorable to right chemical states, and promote normal functioning. Here the voluntary is working in harmony with the involuntary. But evil thoughts and emotions have an opposite effect. In other words, we may obey involuntary tendencies, or oppose them, as we choose. Self-preservation is the central purpose and law of the involuntary activities; but in response to love and duty we sacrifice the self, and find our highest joy in such service. Thus it will be seen that we have one form of activity that is habitual, spontaneous and constant, and another that is responsive to every need and condition, changeable and adaptable to every call. The law of each remains unbroken, but the activities of one are often in opposition to the other.

Likewise, in Christ there are two forms of activity, which correspond to the involuntary and voluntary processes in man. The involuntary Divine will is the cause of all changeless laws and forces of the

universe. Its operations create and sustain all things, both natural and spiritual. It is the primal force and law back of all manifestation. Its outgoing waves are positive, centrifugal; its incoming waves are negative, centripetal. By the continuous interaction of the two, all nature is formed, all cosmic processes established and perpetuated. Every force that vibrates through the universe, every mode of motion, every ether-wave, chemical affinity, substance and material formation, every fixed law of life and consciousness, natural and spiritual, is the product of, and governed by, God's unalterable will. In this aspect He is the same, yesterday, today and forever, the changeless Being.

In His voluntary will God expresses personal choice, love, tenderness and compassion. He is more aware of our needs and more responsive to our calls than the most thoughtful father or loving mother. By the exercise of His voluntary will He does as He chooses in all His creations. He works with the laws and forces of nature, or in opposition to them, according to His purpose. He never violates the law of His Own Being, but modifies one activity by another, and overcomes one force by another.

God's involuntary will is all-provident, but without regard to special needs or respect of persons. The sun shines and the rain falls upon the thistle and the rose. Nature provides alike for the evil and the good, the just and the unjust. His voluntary will acts specifically, and provides according to

individual needs and the richness of His grace. Through it He responds as love prompts and wisdom directs. He delights to do. Action is the law of Being. He knows our conditions and perceives our daily needs; and "As a father pitieth his children, so Jehovah pitieth them that fear Him." He has a deep concern in every thing that affects our lives. He is not only willing, but able, to do far more abundantly than we can think or have the wisdom to choose. Were we wise, we would choose always to do His will, accept His leadings, rejoice in His presence, live by His grace, abide in His love, ask and receive daily of His special providence.

The Origin of Evil

Much of discord is harmony not understood. Much that seems evil is conducive to good. Much that seems wrong, painful and hard to endure, is inevitable in the development of the individual and the progress of the race. But, after subtracting all this, there still remains in the world a vast amount of error, sin, suffering, selfishness, cruelty, vice and crime. The abnormal is everywhere apparent. Why are these things so? Since God is good, and His will is the primal cause of all, from whence comes evil? Why does it continue, and how can it persist in the presence of an all-powerful, holy Being? The third aspect of the Divine will explains this problem.

Returning to the illustration of the involuntary and voluntary processes in man, we find that the

soul's activities are wrought into the chemistry of the body, into cell and tissue, bone and muscle, fiber and nerve; that they are expressed in every vital function, feeling, faculty and sentiment. Likewise, in the third aspect of Divine activity His will is wrought into every law and force, substance and element, things material and immaterial, animate and inanimate. Everything, therefore, was originally good, the perfect creation of the Divine will. Rational beings, made in the image of God, partook of both the involuntary and voluntary aspects of the Creator, and were thereby endowed with free moral agency, the capacity to choose and act in accordance with the laws of nature and the commandments of the Lord, or in opposition to them. This freedom of choice was necessary for their higher development. Except man have the power to choose, and act according to that choice, he must remain a creature of instinct. Through the abuse of this power angels fell: the proud, rebellious Lucifer and his hosts were cast out of heaven, and became Satan and his legions of devils, the defilers of the earth, the primal cause of sin, misery and death. The beginning of evil is like the history of an ancient king that had many sons. To each he gave a portion of his possessions and armament. The sons, finding they had power and great riches, became rebellious against the father's kingdom, spoiling his goods and doing violence to the laws of the land. So free moral agents, having power from

the Lord, used this power in opposition to the Divine will, and perverted the kingdoms of the earth. But no evil is of the Lord, and none exists by His will or choice.

As the effects of evil emotions are wrought into the chemistry of the body, and modify every function, so Satan's discordant influence entered into the chemistry of nature, producing poisons and impurities; into the vital processes, causing abnormal forms of life, vegetable and animal; into the heart and mind of man, causing wrong choice, selfish motives, wicked purposes, false judgments, evil desires, sin and death. Through man evil was wrought into laws, customs, institutions and forms of government. Evil originated in the heart of Lucifer. It became manifest by the willful violation of law by free moral agents. It is perpetuated by the same means. It persists through all the agencies it has produced. It could not be destroyed without destroying the freedom of the human will and the greater part of the race. It has its remedy in Calvary and the gifts of grace. Regenerate man will choose aright, and live according to the Divine will. Then shall evil, sin, Satan and his works be destroyed. Then shall the earth and all things therein be reclaimed.

Natural and Supernatural

Since all nature is the result of the involuntary, persistent, changeless activities of the Divine Being, whatever results from His voluntary activities and

personal choice is above nature. These supernatural manifestations are as varied as human needs and the purposes of God. They may be as great as the creation of a world, the changing of a continent, the destruction of a race, or the redemption of a people; or as small as the response to the simple prayer of a child, the guiding of a servant, or the feeding of a prophet.

The purposeful, volitional activities of the Lord are not occasional, in response to special needs, but perpetual. God, through His Spirit, is ever rebuking evil and promoting good, ever active in the processes of man's redemption and the establishment of the kingdom of heaven on earth, ever guiding and sustaining His children with the bread of life. He is ever responsive to the prayer of faith, and delights to do for those that love and obey Him.

The whole redemptive process, spiritual birth, grace, and the life in Christ, is supernatural. All of these are in a sense miraculous, for they are in opposition to perverted nature. The life of Jesus was the world's greatest miracle. It was a continuous supernatural manifestation of God in the flesh.

Miracle Defined

A miracle is an unusual manifestation of spiritual power for the accomplishment of some purpose in the Divine economy. The supernatural is not necessarily miraculous, but the truly miraculous is always supernatural. The whole spiritual kingdom,—its laws, forces and processes, life and inhabitants,—is

supernatural, but not miraculous. In the scriptural sense, miracle refers to the destruction of that which is normal, the phenomenal creation of something, or the temporary overcoming of natural forces by superior forces for the accomplishment of some Divine end. Thus, in the conception of Jesus the Christ, the destruction of the sacrifice in answer to the prayer of Elijah, the protection of the Hebrew children, the changing of the water into wine, the withering of the fig tree, and in the raising of the dead, not only is supernatural power manifested, but it is manifested in opposition to, and overcomes natural forces and processes; whereas in Divine healing, supernatural power is used merely to restore to the normal. It is distinctively a spiritual work, but a work in harmony with nature. This distinction marks the difference between the supernatural and the miraculous. The gift of healing is not necessarily related to the gift of miracle working. Paul classifies them as different gifts.

The Law of Miracles

The law of miracles is rooted in Being. It comes into manifestation according to His will. It cannot be predicated nor limited; for He does as He chooses, as Infinite love prompts and Infinite wisdom directs. But this we know: He transcends the limitations of His creations. He alters, makes and unmakes according to His purposes. Men, knowing the unalterableness of law and the fixedness of nature, have failed to see the law of love, or appre-

ciate the willingness and power of the Lord to do the miraculous in answer to the prayer of faith. The inner teaching says: "Fear no more the fixed order of nature, and say no more that I am limited; but recognize Me at all times, and call upon Me for thine every need; and as is thy faith, so shall it be given you. Doubt no more My miraculous power. Rather, delight in it and claim all things through Christ Jesus, by Whom ye have access to the throne; for it pleases the Father to glorify the Son and delights the Spirit to manifest My will and reveal to the world My infinite love."

Faith, Natural and Spiritual

"Faith is the substance of things hoped for, the evidence of things not seen." Faith is both human and Divine. Human faith is a form of mind activity, a mode of psychic vibration, which tends to actualize the thing believed in, to produce that which is mentally imaged; it is the medium through which forces volitional and emotional are conducted to the accomplishment of the thing hoped for, expected, or desired. A suggestion, ideal, or mental image, becomes a matrix in which the reality is produced. If the desire is persistent, and the image held without wavering, faith receives and communicates force, life, and substance to actualize the thing desired.

Human faith is a mighty force for both good and evil. By its exercise we give power to the powerless. By faith a bread pill, or worthless nostrum, becomes effectual. By faith in a system of healing,

we increase its efficacy. By faith in a suggestion, it becomes potent. By faith in signs, charms, incantations and superstitions, we are affected by them for good or ill. By faith in God we become responsive to the Holy Spirit, Who communicates supernatural faith to the penitent soul that chooses to do His will. By this Divine faith, man accepts redemption through Jesus Christ.

Human faith comes, as do other qualities, from mind and heart activities. It does not proceed from love and confidence only, but from credulity, the testimony of the senses, belief in things, persons, conditions, etc. Unguided by the Holy Spirit, it is the faculty through which all manner of false religions, vile superstitions and Satanic illusions have gained followers and influence.

It is a mistake to suppose, and diabolical to teach, that unregenerate human faith can be the instrument of Divine power for the accomplishment of spiritual works. This error is prevalent, causing many to stumble and be discouraged. Failing to receive the things asked for, they lose heart, doubt God, and cease striving. Natural faith, the same as every other human attribute, must be crucified, regenerated and spiritualized. This accomplished, it becomes the medium of the Spirit, which is the force that brings things to pass.

Divine Faith

"The prophets: who through faith subdued kingdoms, wrought righteousness, obtained prom-

ises, stopped the mouths of lions, * * * from weakness were made strong." Divine faith, the faith of prophets, the faith that heals the sick, works miracles, and makes possible righteous living, proceeds from the Lord. It is a gift through grace. It is no more possible apart from Christ than is Divine life. It is received through love and obedience. It is communicated to man by the Holy Spirit. It is not something to be received once for all, nor something we may keep on hand, but a gift to be asked for and accepted as needed. Divine faith cannot be exercised apart from the Spirit. It is the medium of supernatural force, and produces supernatural effects. There is nothing impossible to faith that comes from the Lord. It is for all, but not all have equal capacity for receiving. To receive requires a complete, unreserved, loving, wholehearted concession to the will and purpose of God. This removes all resistance to the Divine force, and forms a channel for its expression.

Spiritual force always tends to create the perfect. Its momentum is in line with the Divine will. It proceeds by way of perfect love and implicit confidence. Spiritual force becomes effective by our seeing and holding on to the perfect image, and by our lovingly trusting God to accomplish the thing asked for, by the power of the Spirit, according to His will. Wise is the man that has learned to put his trust in God. "Thus saith the Lord" is sufficient evidence to the faithful.

To Exercise Faith

To exercise faith three things are essential: First, the recognition of the presence of God in the person of the Holy Spirit, Who is the Medium of spiritual power, the Doer of mighty works, the Executor of the Divine will, the Agent of Christ's love and compassion, the Source of all essentials for the fulfilment of the work to be accomplished. Second, the understanding that all natural forces, substances, and material formations are subject to His power. The Divine Spirit dissolves and changes matter, forms and reforms structures, destroys whatever is contrary to it, and constructs and accomplishes according to the Divine purpose. Third, the denial of nature's power to resist God. Take no thought of anything material, and have no fear of any force prevailing therein, or arising therefrom. As frost-crystals dissolve under the Sun's rays; as error disappears in the presence of truth; so all natural forms and forces are subject to spiritual forces and activities. Therefore, to pray the prayer of faith, keep your eye single to the spiritual reality back of all manifestation, and depend upon the Lord to accomplish His perfect will.

The Life of Faith

"Without faith it is impossible to be well-pleasing unto Him." Without faith prayer is powerless. Without faith man is separated from the source of wisdom, the heart of love, and the fountain of eternal life. Without faith we are deaf and blind to

inner teaching, dead to the Spirit, and subject to Satan and the false testimonies of sensation and mentation. To the degree that we exercise faith, we remove our limitations and become one with the Infinite. The Godly life is a life of faith. To live it we should constantly walk, think, feel and act "as seeing Him Who is invisible."

Faith Without Works

"Faith, if it have not works, is dead in itself." Works are both subjective and objective. The subjective are the more important. The work done within the soul for its own perfection, and by the power of the Spirit for the good of others, is far more effective in human progress than objective activities, but both are essential. The effort of doing, the search for truth, the yearning after righteousness, the struggle toward higher heights, are all conducive to development. The strength we need may require much physical effort. The soul's chastening may necessitate bitter experiences. The inspiration we need may be in the biography of saints, martyrs, or heroes; but if we trust the Spirit implicitly, He will guide us into all truth.

Trusting God for everything does not mean religious fatalism, which says, "'Whatever is to be, will be,' and therefore I can do nothing to alter conditions;" nor does it mean physical, mental, or moral laziness, which sits in idleness and prays the Father to provide. Far from it! It means rather, working in accordance with God's will, under the

guidance of the Spirit, that we may be free from the decrees of fate and enjoy the liberty purchased on Calvary. It means stimulation of all the powers of body and mind to greater effort, because God is in the effort.

Prayer, Communion and Union

Prayer is the desire of the heart Godward. It is the fulfilment of the law of supplication, whereby the creature receives from the Creator, and the child of the kingdom from its Heavenly Father. It is the way of communication between dependent man and the source of his supplies. It is as essential to the Christian life and character as food to physical life and strength.

Prayer includes adoration, thanksgiving, confession, petition and intercession. In its most objective form it is an appeal to God without the consciousness of His presence. In its inner meaning it is loving communion, with the assurance that the Lord is hearing, and in turn responding to the soul. In its innermost meaning it is union with the Incarnate Word, oneness with the Lord. It is peace, unspeakable peace; joy, indescribable joy; love, immeasurable love; Divine consciousness pervading the whole being, and being lost in Divine consciousness!

Devotion and Inner Teaching

Devotion is a means of coming into communion with God. It consists, (a) in the recognition of His presence and approachableness by man; (b) in the desire of the heart to enter into communication; (c)

in heart belief that the Lord is able to hear and willing to communicate. By faith and devotion, gratitude and humility, we express our adoration, and make our wants known. By waiting upon the Lord in quietness of soul we may receive communications. These may be conscious or unconscious, but in either case they are effective, changing the subjective life more and more into the perfect image. We are so eager to hear some personal communication from the Lord that we value most what comes to the plane of consciousness, but such are not always the most important or effective. The Lord, speaking the Word of truth, or of life, or of power into the heart, may vitally change the inner nature without our conscious knowledge of His operations. We may even credit the changes to other sources.

It is the duty and privilege of every Christian to enter into converse with his Lord daily, discussing with him all the problems of life, listening in the soul for His answers. By continual effort the capacity for conscious communion will increase. The Spirit is able to give the hearing ear and understanding heart to the earnest, sincere soul. Therefore, let all take courage and try, receiving by faith what they cannot hear until they receive the gift of hearing. Then shall communion be sweet and companionship close and abiding.

Head and Heart Prayer

Prayer is not of the head, but of the heart. Words are potent only as they express the heart's desire.

They do not constitute prayer, but their use is conducive to earnestness and definiteness. Moreover, the spoken word tends to produce conditions in the soul favorable to receiving the answer. No word, however lightly spoken, is without its effect in the speaker. Special prayers should be worded briefly, concisely, and with definite purpose. General prayer should consist mainly in praise and thanksgiving. These open a soul to the blessings of God without danger of error in asking, or discouragement from not receiving specific answers. Love, devotion and gratitude, even though not expressed in direct petition, may be the means of unexpected special providences. In the experience of saints and believers great gifts have come, and even miracles have been wrought, without special petition. God, knowing their love and devotion, gave more than the servant had thought of or asked for.

Family Prayer

There is no voice like the voice of prayer to drive away evil and attract good. There is no word like the word of supplication to open the heart and promote charity. There is no influence like the prayer of faith to beget confidence and sustain fidelity. There is no power like the prayer of love to destroy irritability and foster harmony. Family prayer should be established at every wedding and perpetuated as a part of the marriage rites. Husband and wife should alternate in reading the scriptures and offering prayer. Children should be taught to pray

and take their turn with the parents in saying grace. Were such practice customary among Christians, public worship would be but a larger family communion, and all be able to participate. The child that has never learned to pray is like a plant growing in the shade. It may mature and bear fruit, but it lacks something that the sunshine gives. Prayer lets the sunshine of God's love into the heart.

Public Prayer

"Where two or three are gathered together in My name, there am I in the midst of them." "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father." These are very precious promises. Nowhere is the law of union more essential or potent than in prayer. It multiplies power. It creates an atmosphere for the manifestation of the spirit. It intensifies experience, deepens conviction and increases receiving faith.

Public prayer is beneficial and effective in proportion to its sincerity. An eloquent appeal may be an inspiration to listeners, but if it is attuned to the ears of men only, it is mockery to God. It is difficult to be frank and sincere with God when we know that many are listening, but the effort is a means of grace, a way to humility, a path which, if followed heroically in the power of the Spirit, eventually leads to victory, freedom and increased usefulness.

Prayer, Motives and Answers

True prayer is a form of spiritual activity which

promotes the establishment of the kingdom of heaven on earth. It includes only what is righteous before God. Its motive is love, and its object, helpfulness to some one, to many, or to a cause. Unrighteous desires, whether worded or unexpressed, become prayers that cannot be answered without the violation of Divine law. Satan is not slow to respond to such desires. It is his opportunity to lead a soul farther into sin. He prospers those to whom prosperity is dangerous. He fosters conditions that gratify vanity and egotism. He gives power and position to those that will serve his purposes. He fulfils the wishes of those that would indulge their senses. He opens the way for romancers, fortune hunters and trouble makers when by so doing he can ensnare or enslave. He promotes all activities, intellectual, emotional or volitional, social, commercial and political, that tend to distract the attention of men from the gift of Calvary and the way of eternal life. Desire attracts the thing desired. Prayer that springs from evil motives is more dangerous than a venomous serpent. It is destructive to spiritual life. It connects one with the forces of evil. The impulse to pray for what would gratify selfishness in ourselves or others is a frequent and subtle temptation. Before we ask for anything temporal or spiritual we should analyze our motives. Prayer deals with mighty unseen forces. The more we know of them, the more cautious we become.

Why We Should Pray

"Met ought always to pray." Why? If God is all-wise, we cannot instruct Him. If He knows our needs and "is more willing to give than we are to receive," why petition Him? If His will is omnipotent, why pray that it be done? If what we ask is not in accordance with His will, He will not grant it, so what is the use of asking? If His love is infinite, we cannot increase it, so why love Him? If conscious of His Own glory and infinitude, why "praise and magnify His name?" These and similar questions arise in the minds of the thoughtful, and often in the minds of the devout. They are all answered by the results of prayer.

"Ask and ye shall receive." This is an exact statement of a psychological law. Asking puts us in the right condition for receiving. We must comply with the law to make the appropriation of His gifts possible and His giving consistent. Refusing to ask, we may want for many things temporal and spiritual: we may starve in the presence of abundance, or grow cold and cynical in a world pulsating with Divine love.

Why pray, "Thy will be done?" First, that we may be brought into harmony with the Divine will. This harmony is essential to health, happiness, progress, and the realization of the spiritual life. It brings our activities into line with the laws and forces of the universe and avoids insurmountable opposition. Second, we should pray, "Thy will be

done," because the Divine will includes the Divine wisdom and the Divine love, and therefore is for our good. When we were children, our parents often required us to act contrary to our choice, knowing, as we did not, what was best for us. So, knowing God's love, and trusting His wisdom, we should pray, "Not My will, but Thine."

"If ye be willing and obedient, ye shall eat the good of the land." The attitude of the will toward God determines our acceptance of grace and all its gifts. Right teaching is essential. Our feelings should be right; but these are of secondary importance when compared to the will. The enough, and those of uncertain feelings, if they will aright, enter the kingdom. But except we will to be saved, and choose to accept redemption, we are shut out. Many teachers emphasize the importance of truth, others insist upon certain emotional activities, but God demands the voluntary acceptance of the gifts of Calvary.

Praise Ye the Lord

"Whoso offereth the sacrifice of thanksgiving glorifieth Me." "It is a good thing to give thanks unto Jehovah." "Let such as love Thy salvation say continually, Jehovah be magnified." "For of Him, and through Him, and to Him, are all things." "Unto the King eternal, immortal, invisible, * * * be honor and glory for ever and ever." "Praise Jehovah, all ye nations; laud Him, all ye peoples."

Praise is the spontaneous expression of the heart's

adoration. It reveals the soul's appreciation of what it loves, admires and adores. It directs the momentum of life toward its object. It fulfils the purpose of devotion by preparing us to receive the gifts of grace. It opens the flood gates of the soul, permitting the inflow of the water of life. It dispels gloom and receives the Spirit. Songs of praise and thanksgiving rebound in joy, righteousness and holy living.

It is the delight of the saints to magnify the name of the Lord and to extol His goodness, wisdom and works. Their eyes have been opened. They know that man is but an instrument of expression; that all virtues, gifts and righteous achievements are of God. Therefore, they praise not each other, but the One to Whom all praise is due. We, in our mental blindness and egotism, presume to have virtues apart from the Lord and claim to accomplish much in our own strength. We rob God to laud and magnify ourselves and others. When delivered from this Satanic illusion, humility and wisdom will fill us with praise, rejoicing and thanksgiving to our Heavenly Father.

Since God is the source of every good and perfect gift, no matter by what means received, we must praise and give thanks in order to fulfil the laws of justice and gratitude. Whoever fails to do so suffers the reactions of sin upon his soul. Praise should form a large part of the daily devotions. It is a method of practicing the presence of God. As a means of receiving grace, guidance and inspiration

it is more effective than petition; for while we continue to ask we are seldom in condition to receive. If you want to realize bodily healing, purity of heart, Divine presence, greater efficiency in service, or any special blessing, empty the heart of self by praise and thanksgiving, that the Lord may come into manifestation in you. Praise Him for His Name's sake, for His goodness to men, for His mighty works, for the plan of salvation, for the gift of the Holy Spirit, for the presence of Christ in the world, for the efforts and testimonies of saints and martyrs, for the power of Christianity, for deliverance from Satan and his works, for personal blessings, temporal and spiritual.

The Law of Prayer

The law of prayer is in the heart of God and in the hearts of men. Love is its fountain and fulfilment. Its justification is in the merits of Christ and the mercy of God; but there are conditions that prepare us to ask and receive.

(1) "God is a Spirit: and they that worship Him must worship Him in spirit and truth." The cry of the senses is not worship. Selfish human emotions, however ardently and loudly expressed, have their effects on the sense plane. To commune with God we must transcend the carnal mind and seek the mind of Christ, which is spirit and truth.

(2) "Forgive and ye shall be forgiven." To pray aright we must repent of our sins and be willing to forgive our enemies. *We cannot accept forgiveness*

while refusing to forgive others. Willful enmity in the heart precludes love, without which true prayer is impossible. Except we repent we are out of harmony with God and cannot receive from Him.

(3) "No one cometh unto the Father, but by Me." Jesus Christ is the mediator between God and man; therefore, we must make our petitions in His name, rest our claims on His merit, place our faith in His power with God, and accept the results as God's gift through Him.

(4)"We know not how to pray as we ought: but the Spirit Himself maketh intercession for us." True prayer is by the Spirit. He alone can word our prayers aright, indue them with power, and make them effective with God. Without His assistance we know not the Divine will, neither can we fulfil the conditions of faith that make prayer effectual.

(5) "If ye love Me, ye will keep My commandments." God is so bountiful in His gifts, so merciful to His children, that He often answers the prayers of those living in violation of His laws; but we have no foundation for faith, no cause to believe, and no reason to expect our prayers to be answered unless we keep the commandments. Not until we can say with the Master, "I always do the things that please the Father," can we safely make that other wonderful statement, "Father, I know that Thou hearest Me always."

(6) "All things whatsoever ye pray and ask

for, believe that ye receive them, and ye shall have them." This is a concise statement of a spiritual law that we must obey to get results. We have no right to ask until we have the faith to accept the answer. God is "more willing to give than we are to receive." We are prone to continue asking, instead of accepting the answer. Think of a boy standing in front of his father asking for an apple. The father is holding the apple out to the boy, saying, "Take it, my son." But the boy, instead of accepting the gift, continues to ask. That boy is humanity. Our Heavenly Father graciously offers all that we need, but instead of accepting, we continue to plead and implore.

How to Accept

Ask in the name of Jesus Christ, and claim your answer because of His merit and willingness to help you. Accept the answer in faith by putting it into words and holding it in mind and heart as His gift. Begin at once and continue to praise God for it as yours now. From the moment of acceptance think, feel, speak and do as though the thing asked for was a finished, materialized fact. Expect it; depend upon it. Ignore the testimony of the senses, for they are blind to the operations of the Spirit. They can not see the spiritual reality that is being formed, nor feel the forces that are bringing things to pass. Therefore, what they say is untrue. If you have a lover, who loves you dearly and whom you love with all your heart, even your best friends and blood rela-

tives cannot make you doubt the loved one. So, loving God with all your heart, and knowing that He is faithful, trust Him, even though your friends, your worldly wisdom, or your blood relatives, your senses, tell you to the contrary. Insist that the thing you have asked for now IS, until the household of senses not only admit it, but bear testimony to its reality. Be true in heart and spirit to the Lover of your soul, and He will never disappoint you.

Deferred Answers

"One day is with the Lord as a thousand years, and a thousand years as one day." To the Eternal One time is nothing; condition is everything. There is a sense in which God's part is always done, but it becomes an objective reality only when we comply with the conditions that make its manifestation possible. Thus, the Divine perfection is everywhere, in everything, but this perfection does not become manifest until the prayer of faith forms a medium for its expression. To heal the sick or help the sinful, to avert the wrong or establish the right, we should see the Divine reality, and by the prayer of faith form a medium for the Spirit, that He may destroy the evil and bring the perfect into manifestation.

Answers to prayer may be deferred indefinitely through one or more of several causes. We may not have met the conditions of prayer. Our asking may not be according to God's will. The nature of the answer may require time. Changes in the spiritual

or the psychic realms may not produce their equivalents in the physical for months, or even years. This is often true when the will of another is involved, as in the prayer for the redemption of a soul. Again, answers may be deferred for our instruction. We may have some lesson to learn. There may be some sin that we have not given up, some law that we are constantly breaking. The chastening influence of suffering, sorrow, defeat, or disappointment is often beneficial.

What We May Pray For

Christ's redemption includes everything defiled by Satan. Therefore, we may claim deliverance in His name for ourselves or others from every evil and ill. His blood atones for all mankind. The gift of the Father through Him includes everything that is for our good, temporal and spiritual; but without the guidance of the Spirit, either through the revealed Word, conditions, or His direct leading, we know not what to pray for. The law is, "Seek ye first His kingdom and His righteousness; and all these things shall be added unto you."

The chief object of prayer is to glorify God and exalt Christ in the redemption and spiritualization of man. Therefore, this should be the burden of our prayers. Important as is our need of things temporal, vastly greater is our need of Divine grace and the indwelling presence of the Holy One. When these are ours, and the Son is glorified in us, then the Father delights to glorify the Son on the earth

and grant unto the members of His body every good and perfect gift, both temporal and spiritual.

"Faith apart from works is barren." Prayer without an effort to actualize the answer, when effort would assist, fails to fulfil the law of receiving. We have no right to ask God to do what He has already given us power to do. It is irrational to expect answers to prayer while living in opposition to the force or process by which answers must come. Thus, we cannot reasonably expect to be restored to health while willfully violating the laws of hygiene. We cannot consistently ask the Lord to prosper us when there is dishonesty in our motives or methods. It is hypocrisy to pray for purity, goodness, or any of the higher virtues, when unwilling to abandon mental pictures of vice, and the indulgence of carnal desires. It is blasphemy to ask for the fullness of the Holy Spirit while unwilling to surrender ourselves,—all we have and all we are,—to Him.

"Father * * * I have glorified Thee on the earth." "And all things that are mine are Thine, and Thine are Mine; and I am glorified in them." To glorify God is to fulfil the law whereby His will is done and the perfect becomes manifest. If we ask for health, it should be that Christ may be glorified in the body; if for money, that it may be used for righteous purposes; if for wisdom, or for power, that we may be more effectual in service; if for the fuller manifestation of the Holy Spirit, that

we may become His instruments. Not until we put away self and selfish interests can we have power with God.

Prayer, Wisdom and Power

He that has learned the secret of true prayer has the key to knowledge and the way of connection with the source of power. In all ages the prayer of faith, spoken by the Spirit in man, has brought results. Every force in the universe is subject to His will. What He commands will be done. Men say, "If you lack wisdom, consult your library; if you lack power, cultivate personal magnetism." But the Master said, "If any of you lacketh wisdom, let him ask of God:" "I send the promise of My Father upon you: tarry * * * until ye be clothed with power from on high." There is no limit to the wisdom or power that may come to the Spirit-filled soul that has learned to wait upon God: Divine wisdom floods the mind; spiritual force continually seeks expression through him. He is limited only by his capacity to receive and communicate truth and power.

Alone With God

"Be still and know that I am God." Daily communion with God is the way of attainment. The petition for things temporal is a small matter when compared with the illumination, the heart experience and the spiritual life that come from waiting upon the Lord. We are a busy people. We live largely in our senses and objective consciousness.

We feel that we have no time for spiritual meditation. We are about as wise as the man that wore himself out trying to make a living for his family by raising potatoes on poor, sandy soil, which was so rich in free gold that he might have washed a fortune from it in a season. Likewise, we wear ourselves out striving in our own strength for things temporal and spiritual, which we might easily acquire by the aid of the Spirit and the richness of His grace.

Thy Kingdom Come

The Lord's prayer is an all-inclusive WORD, which, when spoken from the heart in the power of the Spirit, may serve as a means for actualizing the perfect anywhere. Thus, it may be used for obtaining either temporal or spiritual blessings, healing of body or soul, supplying any need and meeting any requirement. Wherever this prayer is answered, there God's will is done. This includes all that men should ask for or desire. It is safe for universal use; for it is so worded as to be helpful even to the most unworthy unless repeated in willful mockery. It should be voiced daily by every Christian, because it is the WORD, the thought-form, through which the kingdom of heaven is brought forth. It is the heart of Christ put into speech. When reproduced in the heart of man, it becomes the *Living Word*, creative of the Christ character. Let every soul breathe it with the coming of the day, and repeat it when the evening shadows fall. Let it be taught to

babes, recited in schools, and sung in reverent chorus. Let all nations and all peoples proclaim it in the power of the Spirit, in the name of Christ the Lord, until this mighty WORD shall take form in every heart, reform and transform humanity into the image of its author, and its answer be realized in the kingdom of heaven on earth. Let us all pray: "Our Father Who art in heaven, Hallowed be Thy name. Thy kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, forever. AMEN."

VIII

SERVICE AND THE CHRISTIAN CLINIC

INTRODUCTION

"My Father worketh even until now, and I work." "My meat is to do the will of Him that sent Me, and to finish His work." "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto Me." "Every branch in Me that beareth not fruit, He taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit."

Devotion is doing. Praise is helping. Christian living is service. To be a Christian is to be Christ-like and work for the promotion of His kingdom. In this and the succeeding lecture we want to study methods of Christian service. All true service begins in the heart: therefore, let us pray. * * * * *

Equipment for Service

The first essential for service is right equipment. Much human endeavor is fruitless because lifeless. The sooner we understand that it is the Lord that works in us both to will and to do, and that of ourselves we can do nothing, the sooner will we cease striving in our own strength and comply with the conditions that make possible His manifestation through us. We cannot teach effectively beyond our personal experience. The law of life in

Christ is, first be, then help others to be. What we have demonstrated we can communicate. Truth, to bear fruit, must be vitalized by the Spirit. Human nature persists. To the degree that we foster this persistence by choice or indulgence, we inhibit the Divine nature from coming into manifestation. When the new spirit is first created in us, the old self is all-dominant; but if we fulfil the law of perfect love, this new spirit gains power and eventually controls. To accomplish the crucifixion of the old, and foster the manifestation of the new, it is well to think of self as dual—carnal and spiritual, mortal and immortal; then put the former on the altar daily, that the consuming fire of Divine love may destroy everything out of harmony with His will. Daily crucifixion of all that is not Christ-like, and consecration of every quality, function, faculty and power to his service, soon brings the natural into subjection to the spiritual.

Gratitude and Soul Growth

Genuine gratitude to God for His bountiful gifts is one of the most effective means of realizing the soul growth that equips for service. In supplying the needs of His children, the Father employs means natural and supernatural, animate and inanimate, seen and unseen; but all blessings great and small proceed from Him. Therefore, we ought always to give thanks, first to the Lord, and then to the means by which blessings come. By willful ingratitude to God one is cut off from the source of supply;

by ingratitude to those instrumental in bringing blessings one fails to receive what the Father intended for him.

Gratitude comes from a heart that is meek and lowly. It is an expression of a soul that is humble and conscious of its dependence. It also proceeds from wisdom; for the wise, however great and powerful, know that in and of themselves they are nothing, have nothing, and can do nothing. Ingratitude is rooted in selfishness, ignorance and egotism. It is a product and resource of the evil one.

Gratitude fosters the higher virtues. Ingratitude is the enemy of progress, soul-growth, and the working of the Spirit. Gratitude begets love, which fosters life. Ingratitude destroys love and engenders hatred, which causes death. Gratitude opens the heart to God and every good thing from heaven and earth. Ingratitude shuts one up within himself, separates him from the source of blessing, and makes life a struggle for existence.

Gratitude is the heart's response for blessings received. It fulfils the law of justice by paying in love for what is received. It may be expressed in devotion, thought, word, or deed. The how is less important than the fact; but a truly grateful heart will find some way of expressing itself. The capacity for gratitude increases with its expression. It may be received as a gift from God until it becomes a mighty factor in the soul's progress.

Gratitude is the law of gifts. Whatever you would receive from God, whether temporal or spiritual, be grateful for it, and according to His will it shall come unto you. Give thanks continually for what you are receiving, and you shall receive more abundantly; but think not to receive any unholy thing in this way, for the Lord is the giver of good and perfect gifts only. All else comes from the evil one, who answers the prayers of carnal desires.

Again, gratitude is related to faith as a means to an end. Having prayed in faith, wait in prayerful expectancy for the answer. Remember that faith is the capacity to take beforehand what is to be, to actualize and realize in the unseen what should become; to hold as true and real what has not yet appeared. Therefore, when you accept a thing by faith you acknowledge and hold it to be a fact; it being a fact, you should love and praise God for it as a fact, and according to your faith will the fact be realized. Ingratitude disarms faith and prevents the outworking of the Divine will in answering prayer.

Progress Through Choice

"Choose you this day whom ye will serve." Man is an instrument through which good and evil forces find expression. He has no power apart from primal sources. He chooses whom he will serve, and by this choice determines the forces that shall be manifested in him and through him. If he chooses evil

then his supply is from the evil one, and he comes to partake of the evil nature. If he choose the Lord and His righteousness, then the Spirit works in him and through him to accomplish the purposes of God, and by this inworking he comes to partake of the Divine nature. An unregenerate person, living in the depths of sin, is subject to Satan, and incapable of making a right choice; but the moment such a one looks to God with desire to come unto Him, the Holy Spirit gives the power to choose aright. If he continue in right choice, grace, ways and means will be supplied to enable him to accept redemption and enter the kingdom. Right choice persisted in makes possible our receiving the gifts of the Spirit, and acquiring all the Christian virtues. Judgment may err; impulses are often conflicting; sentiment may mislead; but if we persistently seek to serve God with singleness of heart, and obey the commandments, the Spirit will direct us.

Search the Scriptures

"Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness." Jesus and His disciples used the scriptures freely in teaching and in making converts. The most successful servants in all ages have clothed the truth in scriptural language. There is a reason for this. Words are thought-forms by which the truth is conveyed. Words inspired by the Spirit, chosen and formed by Him. He still vitalizes and clothes with power. Texts

committed to memory are recalled by Him for our own edifying, and to aid us in teaching. He may use any word spoken in faith, but all that aspire to be effective teachers, or to do definite work in soul winning, must learn to use the Word. It is the power of God unto salvation.

The daily reading of the Bible means daily bread, life and inspiration. No one has exhausted this mine of information, fathomed its depths of inner teaching, or ascended to its heights of illumination. Every careful reading reveals a new meaning, a new application, a new aspect of the truth, or a new vision of God's love and compassion. Read in the consciousness of the Spirit's presence, it is a storehouse of knowledge, a college of law, a gallery of immortals, a library of history, allegory, poetry and revelation, and an inexhaustible supply of love letters, so personal and precious, so tender and considerate of our every need, that the devout soul never tires of reading them.

The Word should be studied systematically. A good topical Bible is a great time saver; but the personal gathering together of all the texts that bear upon the several important topics, and arranging them alphabetically and chronologically, is highly educative. It is perhaps the best method of getting a clear understanding of the truth. When all that is said upon a given subject is brought together, there is little need for the commentary. The Word

studied topically is its own interpreter and revelator.

Intercessory Prayer and Service

"I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men." Intercessory prayer connects the soul with the source of power. The faith of those that intercede becomes the medium of the Spirit to those for whom prayer is made. A heart that burns with love and agonizes for the welfare of another grows in usefulness and favor with the Lord. It is in harmony with Christ in His mediatorial office of intercession for men. It fulfils the law of glorifying God by helping others through the power of the Spirit. It is a mighty means of service.

Intercessory prayer is an emotion, a desire of the heart that springs from a conscious need and an understanding that God, through His love and compassion, is able and willing to respond to our supplications. It includes a feeling of utter dependence on the Lord, unwavering trust and confidence in him, and the realization of our unworthiness to be the recipients of the answer, with great desire that He may glorify the Son in the accomplishment of the thing asked for. Perfect love to God, and compassion for those for whom we pray, prepares us to be used by the Spirit for healing, guidance, inspiration, cleansing, holiness, and other temporal or spiritual blessings.

The Law of Service

"Whatsoever ye would that men should do unto

you, even so do ye also unto them." This is the law of service. When there is a question as to what is our duty or privilege, this is the standard of measurement. It may be supplemented by asking ourselves, "What would Jesus do?" In the deeper experience, when we have the consciousness of His presence, the question is, "Lord, what doest Thou?" and the prayer is, "Then through me accomplish Thy will and purposes." Those closest to us are our constant opportunity. We do the works of the Master in giving and forgiving, bearing and forbearing, in acts of kindness and words of counsel and encouragement.

The people we serve, and those that serve us, constitute another unlimited opportunity for saying and doing according to Divine love. The laundress and the dressmaker, the deliveryman and the merchant, the dentist and the physician, are all amenable to the influence of a Spirit-filled personality. They all have their trials. Every vocation has its annoyances. It takes courage to keep on smiling in the face of defeat or stubborn opposition. Much oil is needed to overcome friction and keep things running smoothly. Divine grace is a great lubricator, and those that have much should share with those that have little.

"Ye have the poor always with you, and whensoever ye will ye can do them good." With few exceptions, the best way to help the poor is to give them

a chance to help themselves. It is far better to give a man work, or increase his wages, than to put his family on the charity list; better to give the family something to do and pay them liberally than to make them a present. Subjects of private and public charity soon lose self-respect. To be an object of charity is humiliating. We should do as we would be done by. We do not want a "hand-out." We do not want to wear, nor have our children wear, cast-off clothes. We would rather starve than see our names published in the charity list. When we are in need we want a chance to earn something. Others feel the same way. Indiscriminate giving makes paupers, degrades manhood and enslaves womanhood. Temporary relief may be given; but permanent help requires provision for self-support and self-respect.

Few need material help in comparison to the many that need truth, love and Divine grace. These, like the materially poor, need to be helped to help themselves. The friendship of a good man would save many a poor fellow from ruin. The love and inspiration of a good woman would keep many from yielding to temptation. We are prone to give everything but self. Human nature wants to associate with its equals or its superiors. Divine nature associates with the needy and the unfortunate that it may share its virtues with others. If those of you that are strong will make friends and companions

of the weak, your strength will accomplish something. The *best people* are those that give their best to the betterment of others.

The sick and the afflicted appeal to the Christian heart. We know not always what to do, but unselfish love will find some way to minister. There is a sense in which sickness should always be treated as the work of Satan, sin, or violated law; the less said about it the better. The sick are not necessarily more guilty than the well, but nature has found them out and called them to account. If the chronic grumbler realized that every complaint is a confession of wrong doing, he would probably be less expressive of his morbid feelings. Sick people are very susceptible to suggestion; therefore, every remark made in the sick-room should be encouraging, hopeful and health giving. To visit the sick and look sad, tell them how they are failing, and come away sighing, is an inexcusable error. The Christian should be wise enough to know that sickness is no part of the Lord's doing. He may use it as a means of grace or instruction. It may be permitted for the good of the sufferer; but this should not influence our efforts to alleviate pain, or to cheer and encourage.

Every pastor needs a number of trained workers. In the average church there are few ready to respond, and few that are equipped for efficient service. The average pastor's usefulness to the community and service to the kingdom could be multi-

plied many times by a band of faithful, consecrated helpers. He needs their united prayers while preaching. No truth, however forcefully expressed, has power except it be baptized by the Spirit through prayer. A praying congregation fills a church with an atmosphere that receives and communicates Divine power, life and inspiration. Again, he needs voluntary service. It is humiliating and discouraging to have to ask for help and then be refused. It was once my privilege to be the guest of a great preacher. In going over his vast undertakings and achievements, it seemed impossible that he could do so much. At the conclusion of the evening service he said to his congregation, "Your pastor has more work than he can do this week. There are two hundred calls that should be made; I want one hundred volunteers to report for duty and be responsible for at least two calls." In a moment there were one hundred and fifty young men and women on their feet. Here was the explanation of the work accomplished.

Baby Christians and Character

"Suffer the little children to come unto Me, and forbid them not: for to such belongeth the kingdom of God." This vital commandment should be fulfilled by every parent and teacher. Its neglect is the shame of Christendom. Experiments by specialists prove that every normal child, if rightly trained from infancy, can be matured into a strong Christian character. All the bad boys and girls of the streets,

and profligate youths and maidens of the land, are simply so many failures in our efforts at child training. The primal mistake is made with the babies, and is largely the outgrowth of the erroneous idea that children must reach the years of accountability before becoming Christians. This idea is one of Satan's most effective means of perpetuating sin. Christianity is a life, a gift from God. To accept the gift does not require great mind power, discrimination, or an understanding of theology. It is received through love, faith and obedience; and these qualities are stronger in the child, and more responsive, than in the adult.

Every life is, in a way, an abbreviated history of the race. Adam repeats himself in each individual. Infancy corresponds to the age of innocence. Before the fall, Adam walked and talked with God. Baby nature is very close to Divine nature. There are no separating walls of willful sin, no dark clouds of desire to envelope the soul, no insulating influences radiating from the heart. The Holy Spirit meets little opposition in His efforts to protect and direct. If the baby receives right teaching and is under proper influences, as soon as it reaches the years of accountability it will personally accept the gift of love, receive the Divine breath, and be born of the Spirit. Every child should be consecrated to God by its parents from its inception. This act should be publicly acknowledged within the first year of its life. It should be taught that it is God's

child, and be trained to think of itself as a spiritual being; that it has its life and every gift from the Lord. When old enough to choose for itself, it should be instructed and persuaded to confirm the choice made by its parents, by personally accepting God's gift of eternal life through Jesus Christ. His Spirit within the child nature is the only means of deliverance from inherent evil tendencies; and for right development, and protection from temptation and the forces of evil.

The adolescent period corresponds to Adam's descent into the flesh and becoming subject to the body of desire. It is the age of conflicting emotions and ungovernable impulses; the age when everyone receives law and violates it, and becomes morally responsible and guilty. In some children this period begins as early as the age of six. It is nothing short of crime against a child to allow it to enter this age of desire without the indwelling Spirit to guide, shield, and strengthen against temptation. Parents wonder why their innocent, confiding babies often become reticent and willful, or manifest other undesirable traits. It is because they are repeating the history of Adam. But, if they have received Christ, when the hour of temptation and moral responsibility comes, they naturally call unto Him and seek deliverance. They may sin, yes; but they will ask and accept forgiveness. The regenerate soul does not willfully persist in wrong doing. If the child is wisely directed according to its needs and years,

it soon learns to meet temptation with grace, and passes through this most trying period in human history without defilement. What mental blindness, what neglect of duty, what a loss of opportunity, to allow our children and our neighbors' children to pass through this period of innocence without being born anew! How terrible to permit them to enter the valley of desire unprotected; to come out stained, scarred, perverted, and often so fixed in the way of wickedness that they will not turn from it.

Many pious parents are eager to have their children attend Sabbath school, recite prayers and catechisms, become members of the church, etc., all of which is commendable as a means, but it does not reach the goal. Vital relationship with Christ, regeneration and grace are the child's supreme needs. The educative method of bringing children up in the church has many advantages, but we must not lose sight of the necessity of the new birth and dependence upon grace for daily bread. Culture and immorality are very companionable these days. Christian character without Christ in the heart is impossible.

The conversion of babies is a very easy matter. Regular family devotion makes the presence of God, and obedience and love for Him, a part of the child's earliest impressions. Talking with Jesus about personal matters makes it easy and natural for the baby to talk with Him and tell Him everything. Trusting Him, loving Him, thanking Him

for help, confessing mistakes, asking and accepting pardon, make the plan of salvation so simple and natural that it is readily accepted and experienced by the child. No unanswerable questions nor theological problems need be discussed. The humanized, incarnate God revealed in Christ Jesus is sufficient for both faith and experience. Most children lack constancy and regularity, and therefore should be induced by example and precept to be regular in their devotions, to make daily confessions, to ask and accept grace. They should be made to realize that they are never alone; that a secret sin is impossible, for the Lord is ever present, but present to love and help them to do right.

The Christian Clinic

"They went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed." Personal service is the keynote of modern Christianity. Growth in grace demands it. The conditions of the unsaved and the unfortunate require it. The Spirit of the Lord impels and inspires it. We need methods for doing definite work and getting specific results. The Christian Clinic is a method of bringing together Christian workers and those in need of and willing to receive help.

The Christian Clinic is the outgrowth of a personal experience. For many years it was my privilege to keep a study open several hours each day, receiving and trying to help all that came. The

callers numbered thousands, including all classes and conditions and every form of human need. Some were Christian workers, who came to exchange notes and experiences for mutual helpfulness. Many were earnest souls seeking a deeper work of grace or special blessing. But the great majority came burdened with some sorrow, sin, or affliction, from which they sought deliverance. Hundreds wanted freedom from drink, the drug habit, or other vices. Quite as many came with social or domestic difficulties. Parents and teachers were among the most frequent callers for consultation about wayward or unfortunate children. Those distressed over the sins or conditions of others were numerous, and not a few came because of worry, despondency, or chronic physical illness.

In my earlier experience the educative and suggestive method was used most largely. But with the coming of the Holy Spirit this was abandoned for Calvary and grace through the prayer of faith. It is this latter method that constitutes the Christian Clinic. Experience in the application of this method has fully demonstrated its efficacy. The Lord is able, willing and quick to deliver all that come unto Him. Besetting sins, bad habits, worry, remorse, fear, vicious tempers, irritability, domestic inharmony, drunkenness and every form of vice, sin and sickness are subject to His power. It has been my precious privilege to apply the remedy, test the method, and see the results in hundreds. The work

includes: (a) persuading and assisting the unconverted to accept Christ as their personal Saviour; (b) counseling with those seeking a deeper work of grace, perfect love, or some special blessing; (c) directing those that are complicated or entangled in sin, and want to find the Lord's way out; (d) assisting in the application of the Divine way of deliverance from bad habits, drunkenness, vice, ungovernable desires, fear, worry and other forms of evil; and (e) intercessory prayer for the sick, afflicted, wayward, unfortunate, discouraged, disappointed, etc. All victories are won through the blood of Christ and the power of the Spirit. The means employed is the plain teaching of the Word, and the prayer of faith. The Christian Clinic naturally forms part of a pastor's work, and if rightly conducted would make his study a Mecca for those in need of a personal application of the power of God. It would increase his labors, also his usefulness, and enrich his experience. But it is not limited to pastors. Every Christian, without regard to vocation or station in life, should be able to apply the Gospel method in helping others. No one is qualified to conduct a Christian Clinic without the full assurance of the presence and power of the Holy Spirit. Human efforts can but fail. He is the Deliverer. No one should try to free another until he knows the law of deliverance experimentally. There should be a distinct understanding that the Clinic is simply a means of Christian work, and is in no way related

to mental treatment, suggestion, or metaphysical healing.

The doctrines of complete deliverance from every form of evil through the blood of Christ, and of perfect love by His indwelling presence, should be taught in every pulpit. Effort should be made in every prayer meeting to realize these blessings. When persons have been delivered and are filled with the holy fire, they have something to bear witness of; and prayer meetings become attractive by becoming centers of spiritual manifestation.

The Emmanuel Movement

The Emmanuel Movement and similar efforts have fully demonstrated that needy humanity is quick to respond to an opportunity for help from competent workers; also that such workers have been helpful to most of those that came to them. But it has also been fully demonstrated that the use of suggestion in healing the sick requires a knowledge of psychology, pathology, cause and symptoms of disease, psychotherapy, etc., not easily acquired by the average pastor, and out of reach of most lay workers; that presuming to heal the sick without the qualifications required by law, no matter how unselfish or successful the effort, makes one an outlaw, subject to prosecution; that many persons accepting the suggestive method of treatment neglect or refuse other means for themselves or children, with fatal results; that even when pastors have prac-

ticed under the direction of a physician, complications have arisen discouraging to the enterprise.

The objects and methods of the Christian Clinic are such as to avoid the difficulties encountered by the founders of the Emmanuel Movement and similar efforts. The primal object is not the healing of bodily ills, but the application of vital Christianity to the needs of the soul. The method is not suggestion nor anything akin thereto, but the simple prayer of faith. The basis of this prayer is not a knowledge of disease, nor right diagnosis of conditions, but a consciousness of the fact that wherever God's love is made manifest in a soul or body by the operation of the Spirit, the normal is restored. Therefore, to conduct a Christian Clinic requires no special education, knowledge of psychotherapy, nor of the causes, nature or symptoms of disease. The all-essential equipment is to know God in simple trusting faith, be able to apply the Word specifically, and keep self subject to the Spirit.

In the Christian Clinic Christ is the healer. The servant makes no claim to any special gifts or powers. In the case of bodily ills he does not presume to advise the use or disuse of remedies or methods of treatment. If the sick are healed in answer to prayer, then there is no further need of remedy or physician. If not, there is no occasion for discontinuing them. By adhering to this law of operation there is no danger of wronging anyone, and no con-

flict with common sense or statutory law. Some insist that to accept healing by faith, we must refuse to use medicines or other means. This attitude comes from not understanding that the virtue in every means or remedy is from the Lord. Whatever promotes wholeness or holiness is in harmony with God's will of blessing. To exercise faith and receive Divine healing, it is often necessary to refuse every natural means, but this is because of our limitations. Could we fully realize that "the earth is the Lord's, and the fulness thereof," and that every good and perfect gift comes from Him, no matter by what means, we would not have to deny the efficacy of His power in the natural to accept His supernatural manifestations.

General Instructions

To conduct a successful Christian Clinic several things are necessary. First of all, the worker should be fully consecrated and realize that of himself he can do nothing, and can say nothing of real value; that his personal opinions and judgments are necessarily limited, and therefore should not be expressed; that he cannot offer advice from appearances or the story of the applicant, because this information is never perfect; that only the Lord knows an applicant's needs or can supply the remedy.

Second, since the remedy is practically the same in every case, it is unnecessary for the worker to go into details or take on the conditions of the applicant. A knowledge of details and conditions often

makes it more difficult to exercise faith and get results than it would be without it.

Third, put no confidence in people's good intentions or promises to stop sinning or do right in their own strength. They mean well, but they will not hold out. If human nature could vanquish Satan and fulfil the law in its own strength, Calvary would never have been necessary. As long as the adversary can induce people to strive in their own strength he can continue their ruin. Only as they surrender all, and trust Christ for deliverance, is there hope of freedom or improvement.

Fourth, pay no attention to petty worries, jealousies, complaints, or domestic infelicities. Most persons exaggerate their ills through self-pity. They tell of them to get sympathy from others. What they need is not sympathy, but Christ. The quickest and surest way to get them out of their troubles is to get them out of themselves into the love-life of God.

Fifth, give no assurance of help to any that are unwilling to accept Christ. Do not force this proposition, but persuade. Insist that if we are to receive help from Him we must accept Him; that to continue in His special blessings we must continue in His grace. Avoid arguments and the expression of personal opinions: use the Word. The scriptures contain the answer to every vital question. The following objections are among the most common, and the texts suggested answer them: "Not today."

or "Some other time." 2 Cor. 6:2; Heb. 2:3; 3:15. "Don't feel like it." John 3:3; Acts 4:12; 17:30-31. "Am too great a sinner." Isa. 1:18; Matt. 9:13; I Tim. 1:15. "Am good enough now," or "Am satisfied with my present experience." James 2:10; Rom. 6:23; John 3:3 "Too many hypocrites in the church." Rom. 14:12; 2 Cor. 5:10. "Couldn't hold out." 1 Cor. 10:13; 2 Tim. 1:12; 1 Pet. 1:5; Jude 24.

For those seeking deliverance from some evil, or some habit, the following texts will be helpful: Lk. 4:18-19; Ps. 34; Ps. 107:20; 2 Cor. 1:8-10; 2 Tim. 4:18. Those suffering from bodily ills should be directed and encouraged to accept Christ definitely as their personal Saviour and Physician, citing such scriptures as Ps. 103:3; Lk. 5:17; Matt. 19:2; Acts 5:16; Isa. 59:1; Js. 5:15-16.

Things To Be Avoided

Do not presume to be the helper of the applicant, nor assume that he or she needs anything that the worker can give, but that you have come together to receive help from God. Avoid visiting, or discussing irrelevant subjects. Do not inquire into the applicant's personal affairs, nor receive confidences or confessions when avoidable. Most cases can be stated in the abstract without the use of names. When confidences are received, they must be kept sacred unto the Lord, as revealed unto Him and not to the personal worker. *Terrible is the punishment of the worker that betrays the confidence of a con-*

fessing soul. Do not attach people to yourself, but to the Lord. Do not judge, condemn, nor presume to defend one as against another. The worker's privilege is to help all without choice or favoritism. Never expect permanent relief nor foster hope in those unwilling to give up the cause of their difficulties and obey God. Every pain has its lesson for the sufferer. Except one learn his lesson, relief can only be temporary. Those helped out of difficulties before they are willing to profit by their experiences or turn from the cause of their misfortunes, usually fall back, and the second state is worse than the first. Many that seek a deeper work of grace are unwilling to mortify the flesh that the Spirit may come into expression. Many that are ill are unwilling to deny the appetites and live hygienically. Many that are socially complicated or unhappy in their domestic lives are unwilling to comply with the conditions necessary to restore peace and harmony. Many want deliverance from the effects of sin that they may continue in sin. Many want grace for the further indulgence of some personal desire or ambition. Do not presume to judge in these matters; put the proposition straight, that where such conditions exist it is needless to ask, and irrational to expect, Divine help. *The proof of willingness to give up a wrong is doing it.*

How to Proceed

No set rule can be given. Each worker must operate according to his or her nature, gifts and

opportunities. Methods must be adapted to the needs and peculiarities of applicants for help, but the following outline may serve as a guide: First, ascertain what is wanted, encouraging only a brief impersonal statement of the case. Second, if the applicant is a Christian, needing only a deeper work of grace to solve his problem, encourage complete surrender to the Lord and acceptance of the gift of perfect love, which, when received, destroys all evil in the heart, gives wisdom and the capacity to endure whatever trials are necessary. Third, if the applicant is not a Christian, persuade him to choose to accept Christ as his personal Saviour and Deliverer. Explain that if he choose to accept, the Spirit will make acceptance possible. Fourth, whether the applicant accept Christ or not, pray for his deliverance and guidance out of his difficulties. The Lord's love and compassion extends to the wicked and unworthy. He often heals and delivers those that will not acknowledge Him; therefore, the servant should place no limit on Divine mercy, nor hesitate to ask in faith for His blessing upon all that come seeking help. Fifth, put the question, "If Jesus Christ were here, would you ask and accept (deliverance, grace, or whatever may be needed)?" "Yes." "He is ever present in the person of the Spirit, able and willing to do all that He did as He walked among men. Therefore, let us ask, that we may receive."

"If ye have faith * * * whatsoever ye shall ask in prayer, believing, ye shall receive." To ask aright

is to accept what you ask for. Prayer should always be definite, concise, and for the one thing desired. Supplication for many things almost invariably results in the acceptance of nothing. Where conditions require, it is well to persist in intercession, encouraging the applicant to accept the answer and to hold on in faith without wavering. Continue to concentrate upon the one thing, presenting it in several ways as the Spirit may direct, but never introduce other subjects, nor divide the attention.

In explaining methods, and in intercessory prayer, make no distinction between sin and sickness; for the law of deliverance from every form of evil is the same. The nature of the sin or sickness is unimportant. Christ is unlimited.

The Law of Deliverance

All success depends upon the fulfilment of the law of deliverance. God's part is sure. He is not an impersonal principle, compliance with which insures results, nor a servant that men may command; but He is so plenteous in mercy, so rich in grace, so willing and able to help, that, when we come to Him in honest confession and simple trusting faith, He delights to answer our petitions. The law of deliverance may be briefly expressed in three propositions:

First, acceptance of Christ's blood to cleanse us from all sin, that the Lord may create a new spirit in us, and by His grace heal, vitalize, strengthen and supply the wisdom and power to resist temptation

and keep us in the perfect way. All victories are won by the continuous acceptance of grace, faith in the efficacy of the atonement, and dependence upon the Holy Spirit. Whoever depends upon self, others, pledges, suggestions, or good resolutions, will fall. Christ is the Rock of Salvation.

Second, accept in faith what is asked for as a present, finished reality. Begin at once and continue to praise God for it. Rejoice in it. Choose continually that it shall be so. If doubts arise, condemn them as temptations and ask for more faith. By continual obedience, gratitude and thanksgiving, the soul is made and kept receptive to the Spirit, by Whom the thing asked for is brought forth, and its opposite destroyed. All opposition yields to the persistent prayer of faith and voice of praise.

Third, "Resist the devil, and he will flee from you." No delivered soul ever fell except by making a wrong choice. If we desire an evil thing that we have given up, or even entertain with pleasure the thought of it, it will return as a mighty temptation. Therefore, hate with Divine hatred the sin or evil that has been put away. Every time it comes to mind, despise it, condemn it, smite it as you would a venomous serpent. In the name of Jesus Christ, by the power of the Spirit, destroy it utterly. God is a God of vengeance and of wrath, as well as a God of love; and His wrath is against Satan and all his works. Pray that this Divine wrath may be manifested by the Spirit in you against the evil.

These three propositions fulfilled mean victory: not sometimes, but every time. They are the human side of the way out for every sin-burdened soul. They do not include all instruction that may be needed, but they are the remedies of the Christian Clinic, which, if faithfully fulfilled by the applicant, will bring results.

Every worker should establish and continue for a season a spiritual relationship with every soul prayed for, mainly for the efficacy of intercessory prayer, but also to encourage the struggling one to be constant and faithful. All are helped by knowing that another has a personal interest in them. Most applicants should be urged to avoid old conditions and associates; to attend the means of grace, especially prayer meeting; to read the Bible daily; to pray often, and seek helpful companionship.

"The harvest indeed is plenteous, but the laborers are few." Millions need Christ. Most Christians need a deeper work of grace and a higher spiritual vision. Children and young people need instruction in the Word and the ways of life. Our friends and neighbors need the influence of Spirit-filled men and women. The bereaved and distressed need encouragement and consolation. The perplexed and discouraged need counsel and inspiration. The weak and the wicked need protection and correction. The sick and afflicted need the healing touch of the Great Physician. There is work for every worker. Opportunities for service are unlimited.

Financial Remuneration

"The laborer is worthy of his hire." If one cure the sick, no matter by what means, he is entitled to compensation; but in the Christian Clinic the Lord is the Doer, therefore, the worker cannot charge for treatments, nor accept financial remuneration, without sin. To accept pay, honor, glory, or gifts, for work done by another, is theft. Remember the case of Naaman the leper. The prophet knew better than to accept remuneration, but his servant accepted the gifts, and was stricken with leprosy. Claiming and receiving remuneration for the works of the Spirit has destroyed the usefulness of many servants. When people are helped, and want to express their gratitude in a material way, let them contribute to the Lord's work; but under no circumstance should the worker be the beneficiary of such gifts. His meat is to do the will of his Master.

The Age of Separation

"What concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, * * * and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters."

This is the age of separation. Life is a struggle

between right and wrong, good and evil. Many strong men are falling. The powers of evil are attacking every holy institution. Wickedness in high places, error in the mouths of teachers, and faithlessness in the hearts of leaders, are all indicative of the beginning of the end. The time has come for aggressive goodness, positive virtue and self-sacrifice for Christ. Whoever is not doing something for the enlargement of the kingdom is opposing it. The call of the times is for live, courageous souls washed in the blood of the Lamb; workers in whose nostrils is the breath of the Almighty. The battle cry is "The World for Christ." Armageddon shall wax hotter and hotter. Every Christian should be a soul winner and a sin destroyer. The regulars are already in the field. The Lord is calling for volunteers. If you have not enlisted, now is the time to go down on your knees before Calvary, consecrate your wealth and talents, all that you have and all that you are; put on the full armor; go to the front, my brother, and stay on the firing line until the batteries of Satan have been silenced.

The Final Election

The final election is being accomplished. Satan is claiming his own. Many precious souls are being lost. Many are blaspheming the Holy Spirit or turning Him away for the last time. What are you doing to help and to save? Some of you church members have never brought a soul into the kingdom. Some of you Christian business men have

never invited your employes into your private office to talk with them about Christ. Some of you artisans that profess to know Him have worked for weeks with unsaved men without mentioning the Lord. Some of you good women have had help in your homes for months without leading them to God. Many of you have friends and neighbors with whom you have visited and talked of almost every thing but the way of salvation. What a record! Christ died between two thieves for you, cleansed you by His blood and gave you eternal life, and now you are trying to enter paradise empty-handed.

Love All-Conquering

Christ in man begets perfect love. This Divine love is your supreme need for service. It is the power that breaks down personal differences and makes approach possible. It is the key that unlocks the door to human hearts. It is the force that melts, softens and vitalizes human nature with Divine nature. It is creative of the faith that overcomes. It is the source of every Christian virtue. Truth without love is a lifeless thing. Power without love is a dangerous thing. A servant without love is a worthless thing. But truth and power made manifest through a servant whose heart is aflame with Divine love becomes effective in the redemption of men.

The Law of Conservation

"Go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven." This

is the law of the kingdom. Some of you have wealth, some strength, some skill, some talent, some experience, and others love. If you would be helpful, rich in grace, have treasure in heaven and enter paradise, share what you have with those that need. Only by giving can we keep what we have unto eternal life.

There was a rap one morning at the door of heaven, and a voice said, "Who is there?" "Hercules the strong man," was the response. "I have outdone all men in physical strength, and have come seeking admission to heaven, that I may compete for the prize in higher athletics." The voice said, "Only the strength that has been used to protect the weak ones of earth can enter here. Go thy way." The disappointed athlete returned to earth, saying, "Money is power; by my strength I will make money. By riches I will enter heaven and live in a palatial mansion." He became a millionaire, and again climbed to the door of heaven, and the voice said, "Who is there?" "Mr. Richman. I have come to purchase a mansion in the New Jerusalem." But the voice said, "Only the riches that have been used to feed the hungry, clothe the naked, house the poor, and lift the burdens of toil; only the gold that has been coined into character and wrought into human life, can enter heaven. Go thy way."

Mr. Richman returned to earth, saying, "Heaven is made up of dominions, thrones and kingdoms. I'll be a king." He used his money and bought

legislation, prestige and preference, until he was a self-crowned king. Dressed in the robes of royalty, and bearing the scepter of power, once more he approached the door of heaven. The voice said, "Who is there?" "Sovereign of many nations," replied the king. "I would become one of the rulers in the heavenly kingdom." But the voice said, "Only the kingly power that has been used in service, in administering justice, in extending mercy, and in giving freedom to enslaved mankind, reigns here; only crowns willingly laid down as stepping stones for struggling humanity enter heaven. Go thy way."

The humiliated king said, "I know what is needed. It is wisdom. Knowledge is power. I will yet enter heaven. I will study. I will be wise." Long and patiently he pored over books of science and philosophy, ethics and religion. When his brain was stored with the wisdom of men, he rapped once more at the door of heaven, and the voice said, "Who is there?" "Professor Wiseman, dean of the College of Learning," said the professor. "I have come seeking entrance to the higher schools of thought. I hope to become a teacher in the celestial realm." But the voice said, "Professor, only the knowledge that has been used to instruct the ignorant and banish prejudice; only the wisdom that has been transformed into acts, instilled into life, and has found expression in goodness, enters heaven. Go thy way."

Now the Professor was discouraged, and withdrew himself from the walks of men. He entered

a cloister and became a monk. He renounced the world, with its pomp and style, its ambitions and achievements, its pleasures and profits, and gave himself up to the recital of prayers and the singing of psalms. After months of seclusion and self-renunciation, he again climbed to the door of heaven. The voice said, "Who is there?" "Thy worthy monk. I have come to claim my place with the Lord's elect." But the voice said, "Only the self-renunciation that is born of love; only the prayer that is followed by works; only the faith that is wrought into action; only the devotion that is expressed in service, enters heaven. Go thy way."

The monk returned to the earth, threw off his musty robes, and began preaching the gospel of salvation. Power attended his efforts and he became exalted among men. Once more he climbed to the door of heaven, and the voice said, "Who is there?" "Rev. I. M. Goodman, D.D., Bishop of the Church Militant. I have added many to the kingdom, and have come to claim the reward of the faithful." The voice said, "Bishop, you have fought a good fight and your reward is sure; but he that labors for reward, even though he preach the Gospel, is still actuated by selfish motives. Only when you are willing to lay down your life in service with no thought of reward; only when the desire for personal salvation is lost in the passion for saving others, will you have the spirit of Christ." The Bishop returned sad of heart and grieved of spirit.

For days he fasted. At last the Spirit revealed the truth. Casting self on the mercies of the Lord, he cried, "Who shall deliver me from the body of this death, and destroy in me the old nature?" Suddenly a cross appeared before him, and a voice said, "Are you willing to enter into His death, that His resurrected life may be glorified in you?" "Yes, not in my own strength, but in Thine." In loving sacrifice he nailed self and all his possessions to the cross. The Bishop crucified, the Spirit came into manifestation; and the in-Christed man went forth aflame with Divine love, burning with desire for the salvation of souls. Having finished his work he fell asleep, and was awakened by the Father's voice, saying, "Thou art My beloved son, in whom I am well pleased. Enter thou into the joy of thy Lord."

IX

CHRIST AND CIVIC PROBLEMS

INTRODUCTION

Jesus Christ is the world's safest teacher, truest philosopher, wisest statesman, purest moralist and greatest revelator. He spoke with Divine authority. He proclaimed no new code of morals nor form of government, but reclaimed the Mosaic law from Rabbinical tradition and legal distortion.

The first great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself," includes all Christ purposed to establish in the Sermon on the Mount. The new Decalogue, the Magna Charta of the Kingdom of Heaven, is but a spiritual interpretation and true revelation of the Decalogue of Sinai.

No new code is needed. The law given through Moses, when interpreted by Christ, is all-sufficient for the solution of civic, economic, industrial and governmental problems. Christ condenses civil law into a single sentence: "Whatsoever ye would that men should do unto you, even so do ye also unto them."

Notice, this statement is positive. It demands action. It requires aggressive service. It gives the death blow to selfishness. It is the opposite of the

negative law proclaimed by Confucius, "Whatsoever ye would not have others do unto you, do it not unto them." This law is fulfilled when you keep hands off from a struggling brother; but Christ's law demands that you lay hold and help. The veil of the temple was rent in twain that the Spirit might speak directly to the hearts of men. Let us be silent for a few moments and pray that He may speak to us. * * * * *

The Uncrowned King

A truth-seeker, wandering alone one morning through the "Garden of the Gods," watched the dawning light rush through the sea of quivering ether, to burst in resplendent glory upon the mountain side. He saw the King of Day place a crown of gold, scintillating with a thousand diamonds, upon the pearly brow of old Pike's Peak. Slowly the penetrating rays crept down through the cañon, dispelling the darkness until every crevice was flooded with light, every dewdrop became a gem, and every bursting bud throbbed with new-born life. The atmosphere was fragrant with love, and all nature seemed filled with a song of praise.

As the silent eloquence of the morning swept through his soul, he said: "Father, why has not the light of Golgotha's Cross dispelled the darkness of this old world and placed the crown of glory upon the risen Lord? Why has the angels' song of peace on earth failed to find an echo in the hearts of men? Why, after nineteen hundred years of the Gospel of

love, are Christian nations engaged in cruel wars? Why has commercialism so far exceeded Christism as to make life a painful struggle for the masses and a seductive illusion to the classes? Why are vice and crime on the increase amidst the ringing of school bells and beneath the shadow of church spires? Why does man rob his brother and knife his friend in the name of business? Why has the church failed to solve the economic and social problems of the age? Why, after Christ has lived and died to make men free, are those that believe in Him still subject to carnal desires, and actuated by selfish motives?" He waited long that morning upon the Lord, but no answer came, for he was not able to receive. Years afterward he pitched his tent on the beach just off the reef of Norman's Woe, and said, "Here will I remain until I have found the way of attainment." After weeks of yearning waiting in the silence of the soul, the Comforter came; and since that day the Great Teacher has revealed to the lone traveler many things of vital interest to humanity, and answered many important questions.

Divine Authority

"The earth is Jehovah's and the fulness thereof." "Moreover the profit of the earth is for all." Mankind has never fully accepted Divine authority in social obligations, property rights, economics, or government. The Lord required Israel to apportion the land and tax it according to its rental value or income; but commanded them not to sell it, nor

to exact interest from those compelled to borrow, nor to take a mortgage on the necessities of life. He forbade special privileges except to those that could not fulfil the law. He held sacred personal and property rights, but made both subservient to the good of all. Under Christ's interpretation of the Mosaic law the early Christians held all things in common, except personal effects, and even these they divided with the needy.

The opposite of the Divine ideal prevails because humanity has not accepted redemption from selfishness. Our economic and industrial systems are based upon motives contrary to those revealed in Christ. We are not only wrong in our divisions of labor and profits, in details of government, and in the administration of justice; but we are fundamentally wrong,—wrong at the core. Divine love, the well-spring of all righteousness, is not the source of our industrial stream. The source must be purified before the waters can be wholesome. No amount of political adjustment can more than modify conditions until there is a change of heart.

The only socialism that can solve the world's problems is the socialism of Jesus Christ, in which Divine love is the motive, and every man seeks, with his own, his brother's welfare. The only statesman competent to lead the people out of industrial slavery into the promised land of peace and plenty is one that has left the valley of selfishness, climbed the heights of Sinai, and heard the voice of God.

Every economic and industrial system, every form of government, whether state, national or international, based upon selfishness, must eventually fail. History repeats itself in the rise and fall of republics, the birth and death of monarchies, and in the struggle of the masses against the classes; nor shall it be otherwise until mankind enthrones Christ as King.

The Realism of Christ

Jesus Christ was a realist. He was preeminently practical. He was not a dreamer, but the realization of humanity's sublimest dream. His Gospel has to do with the transformation of man in the present life. He rejoiced in doing good and serving others. His best gift to the world was Himself. When He spoke, He voiced the truth that makes men free. When He expressed emotion, He flooded men's hearts with Divine love. When He communicated His Spirit to others, they became immortal. He was made a High Priest after the Order of Melchizedek, a continuous priesthood through which He ministers to mankind. Men everywhere are feeling the impulse of His Spirit. Millions want freedom from selfishness. Material wealth and prosperity no longer satisfy. The soul yearns for a higher life. God's people everywhere, without regard to race or faith, want some nobler purpose for which to live, some grander reality as the goal of existence. The vital energy of the Lord is inspiring humanity to come up higher.

The Golden Rule

The Spirit is quickening conscience. Public sentiment is more humane, more charitable, more responsive to the cries of the needy. Virtue is more positive and aggressive. The Golden Rule is destined to rule the world. Thoughtful people are beginning to realize that selfishness is suicidal; that righteousness is vitalizing and goodness expansive. It is found that love wrought into life dignifies labor, destroys caste, sweetens business and fills industry with a song of joy. Every day profession is coming to mean less and conduct more. It is not what a man teaches or preaches, but what he lives and demonstrates, that counts. We are coming to realize that character outweighs coin; that personal responsibility increases with wealth, wisdom and opportunity; and that citizenship involves duty as well as privilege. The new code of life says: Let no man count himself successful that gains by another's loss. Let no man count himself guiltless that permits a crime he could prevent. Let no man count himself righteous that permits wrong he could avert. Let no man count himself humanitarian that permits suffering he could alleviate. Let no man claim citizenship that neglects to exercise the right of franchise. Let no man call himself a Christian that follows not the Golden Rule.

Christian Service

"Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me." If the

institutional church is to survive, it must be changed from a palace car to a wrecking train, from a club house to a hospital, from a musical conservatory to a work-shop. A church that is not a gateway to the kingdom, a house of refuge to all that would escape from sin, is unworthy the name Christian.

The voice of God is calling for the recognition of Jesus Christ in the temporal life of humanity. Industrial strife, poverty and misery, class hatred and war, have their remedy in Him. Christ formed within destroys selfishness and makes Divine love the motive of action. The Spirit of Christ incarnate in civilization would produce a like result in the industrial life and governments of the world.

A corrupt tree cannot bring forth good fruit. No political party or social organization composed of unregenerate men will ever solve the world's problems. A degenerate man cannot be depended upon for an honest vote. Dishonest votes will never insure the election of honest officials. Dishonest representatives and officials can not be expected to legislate for righteousness nor administer justice. As long as selfishness is the motive, inequality and industrial war will be the results. As long as egoism exceeds altruism, politicalship will exceed statesmanship. As long as money outweighs manhood, privileges will be bought and sold, vice will flourish in high places and crime be clothed with respectability.

Motives, Men and Institutions

Motives make and unmake men, customs and institutions. They determine largely the activities of life and the effects of activities. They spring from the heart. If the heart is unregenerate it gives forth selfish motives that limit progress, bind the soul, prevent development and narrow the life. If Divine love is the motive, then the abundant life springs forth in power and *efficiency*. To illustrate: Two young men are entering the ministry. They are alike ambitious to become great preachers. They have equal talent and opportunity, but opposite motives. In one selfishness is dominant. This motive limits the Holy Spirit's activities in him. Failing to become the medium of Divine love, Divine wisdom, and the power that is more mighty than man, he suffers arrested growth and is forced to depend upon books, oratory, personal magnetism, generalship, diplomacy, sociability, or other human resources, and ultimately fails as a soul winner. The other, crucifying self, enthrones Christ and becomes Spirit-filled. Loving service is the ruling motive of his life. He knows no high, no low, no rich, no poor, but labors alike for all. Divine love burns in his heart; the Great Teacher illumines and instructs; the Holy Spirit works in him to will and to do, and the result is expansion, growth, influence, power, success. What is true of preachers is equally true of merchants, mechanics, housekeepers, teachers, lawyers, physicians, farmers, and all engaged in

other legitimate vocations. Selfishness anywhere limits and contracts. Selflessness everywhere builds and expands. As with individuals, so with families, communities, institutions and commonwealths. Wrong motives lie back of all wrong conditions. Right motives are fundamental in establishing right conditions.

Seeing the Moon

God's method of solving the world's problems is to incarnate His Spirit in the race and thereby change man's motives. This change of motives reverses the whole order of existence and the law of action. The plan is so simple, yet so wonderful and all-inclusive, that when you see it you want no other religion or method of reformation. Let me illustrate: A crowd is gathered in front of a large show window. We edge our way in to see the attraction. Before us is a great oval painting, with a placard at the bottom which reads, "Do you see the moon?" Everyone is looking for the moon. The picture contains mountains and rivers, lakes and valleys, cities and hamlets, but no moon. Crossing the street and looking back, we discover that the whole picture is a moon. At this distance the details blend into the lights and shadows that form the familiar face of the moon. It is the same with the Divine plan. It is all a larger incarnation of Christ. Studying details, creeds and doctrines, we have failed to see HIM. We have lacked perspective, and therefore have not appreciated the vastness or the complete-

ness of the plan. Mankind has evolved many methods for race improvement, and the solving of civic and world problems, when what is needed is Christ formed within, that Divine love may become the ruling motive in humanity.

Domestic Happiness

Consider the question of domestic happiness. The home is the unit of society, the cradle of character, the Eden of citizenship. Its influence is all-powerful, not only to the community, but to the state and the nation. Its character determines the strength of the commonwealth. Christ in the home means a household of prayer, faith, love and obedience—the groundwork of good citizenship. It forms a social nucleus in which each finds his or her happiness in the service rendered and the joy given to others. It sanctifies human affections, purifies the emotions, and makes marriage beautiful and holy. It establishes confidence, maintains faithfulness, and perpetuates domestic harmony. It produces an atmosphere of love and sunshine in which children are well born, develop normally, and mature as noble men and women.

Christ and Education

Christ in the public school means a change of curriculum. The present educational system is sadly defective. It is practically limited to the development of the intellect. Its curriculum includes no method for training the emotions, controlling the appetites, directing the aspirations, or quickening

the moral sentiments. There is little training given in self-respect, and none in the law of growth in grace. Moral delinquents pass through all grades, and graduate from public schools and state universities. Educators agree that the spirit of lawlessness in the school population is on the increase. But for the moral influence of teachers, and the necessary discipline to keep order, the present public school system would be totally ineffective as an ethical force in the formation of character.

Christianity is failing at the most vital point—the religious training of the young. Sectarianism should not be taught in the public schools. But Bible readings and ethical teachings should be selected from the scriptures by a competent committee and arranged for use apart from the Bible. Pupils should be taught reverence, faith, and obedience; justice, mercy, honesty and charity; the Great Commandment and the Decalogue; the Golden Rule and the duties of citizenship. Almost any religious training is better than none. No commonwealth can maintain law and order that neglects the moral training of its youth. No republic can long survive whose citizens lack faith in God.

Christ in the home and the school means mutual helpfulness between parents and teachers. Such co-operation would add much to the efficiency of both, and be of great value to the child. Many parents never visit the school-room; others go only to discipline the teacher. Teachers generally try to do their

duty regardless of the attitude of parents, but they are just human enough to be helped by knowing their efforts are appreciated.

Christ and Class Prejudice

Class prejudice is becoming a problem in this country, a menace to democratic institutions. The brotherhood of man depends upon the acceptance of the Fatherhood of God, through Christ. When Christ fills the heart there is no place for snobbery or class hatred. Difference in home life, vocation, opportunities, education and interests separate us into classes. Actuated by wrong motives, we have little sympathy for those we deem inferior. Temperamental peculiarities influence our choice of friends and associates. The fraternal spirit between those of the same calling is commendable; but the idea that anyone engaged in a legitimate vocation is, because of his toil and station in life, inferior to those of another vocation is born of false pride and egotism. It is undemocratic, un-Christian and unworthy of any self-respecting citizen. The man that digs in books, facts and laws, and gives to the world the fruits of his brain, is neither better nor worse because of his calling than he that digs in the earth and gives to mankind the fruits of his husbandry. The skill of the artisan is not less noble than the skill of the artist or the statesman. The girl that runs an ironing machine is not because of vocation beneath the one that runs a typewriter or cash register; and neither of these is less worthy of respect

than she that presides over a home or a schoolroom. Class prejudice belittles manhood and perverts womanhood. It destroys naturalness, inhibits growth, dishonors labor and stratifies society.

Christian Fellowship

Protestantism is divided into many sects. These divisions result largely from temperament and environment. They are partly due to differences in interpretation of truth and appreciation of the relative value of Gospel teachings. But neither of these is a legitimate excuse for non-fellowship among Christian believers. The Lord is one; His body is one; His love, His truth are one. It is not Christ, nor the motive that springs from Divine love, that produces sectarian prejudices and jealousies, or that form of church competition that leads to all sorts of worldly methods to catch the crowd and usurp power. When Christ is all in all, Christian fellowship, cooperation and mutual helpfulness are spontaneous.

Missionary Possibilities

We have many more church organizations than are needed. If half the money and effort devoted to the maintenance of denominationalism was directed to practical missionary work, it would not take long to evangelize the world. The Word says, "Go ye into all the world and preach the Gospel to the whole creation." This commission is for every Christian. It may not be necessary that we go in person, but we must go through our substance and

our prayers. Few Christians know the joy of self-sacrifice. Thousands of business men could each well afford to keep a missionary in a foreign field. Some of you good people would be better off physically and spiritually if you would take a simple lunch on the Lord's day and give the cost of that expensive Sunday dinner to feed the hungry or carry the Gospel to the dark places of the earth. It is marvelous how much some Christians can eat and waste in the presence of starving millions! He that refuses to share with his brother refuses to share with his Lord: what shall be the recompense? Every one that knows the power of the Gospel unto salvation, and the joy of union with the Lord, if he live by the Golden Rule, must be a missionary of the cross and bear the good news to others.

Some of you good ladies have failed to hear the cry of the widows of India, or feel the heart-pangs of the girls in the sweat-shops. You might give home and protection to at least one of the many that are struggling with adversity, temptation and poverty. Christ died between two thieves for you; and only where the shadow of the cross falls is womanhood honored today. What are you doing to extend the shadow of the cross?

Civic Righteousness

This is a very busy age. Many Christians fail to attend the primaries. No ax to grind; therefore, no interest in the grinding! But infringers of the law, and those that want favors or special privileges, have

a live personal interest in the selection of officials and the enforcement of ordinances. As a result, most large cities are governed mainly by an element actuated by selfish motives. Party politics become the machine of the lawless, and are made effective by the votes of honest citizens. A change of motive means a reversal of this whole order of operation. Christian citizenship put into the ballot-box, and expressed in daily life, means government by the best, and for the best interests of all.

Personal Integrity

Personal integrity is the corner stone of business, industry, and the administration of justice. Character is the final asset back of every institution. When men are actuated by Divine love, they will labor honestly and faithfully. They will strive for the greatest good to the greatest number. This motive would place all business and industrial activities on a righteous basis. Industrial strife and heartless competition are inevitable as long as men are ruled by selfishness. Christ in business means confidence, cooperation, mutual helpfulness, and constructive adjustment of all interests. The competitive system engenders fear, bitterness, and other destructive forces. It is expensive. It begets dishonesty and lawlessness. Righteous cooperation is the way of progress. Where churches are united, where professional men speak well of each other, where business men sustain their competitors, where the spirit of good fellowship and mutual encourage-

ment obtains, there is progress and prosperity. Wherever the reverse of this is found, destructive agencies are separating the people. The few are succeeding, but the many are failing, and genuine progress is impossible.

Capital and Labor

Capital and labor are the joint forces of industry. They are interdependent and indispensable to each other. Industrial war is the outgrowth of wrong motives. If the Golden Rule ruled the world, every capitalist would be a laborer for mankind, putting his wealth and talents into the industrial system; and every laborer would be a capitalist, enriching all with his skill and sharing with capital the profits of industry.

Organized capital is essential to the development of the country and the carrying out of great enterprises. It has been one of the mighty factors in national progress. But its abuses have robbed millions of the just returns of their labors, and engendered forces, social and political, that are destructive and threatening. Organized labor has similar possibilities. It is a means of mutual helpfulness. It is educative, constructive, and a political force capable of much good in securing just legislation, protection to workers, fair division of profits, and right adjustment of differences between employer and employed. But when it interferes with independent labor, with public utilities, and the activities

of the disinterested, it becomes the opponent of freedom, peace and progress.

Labor, Money and Profits

Some men are leaders; others, followers. Some are financiers; others have different talents. It is a mistake to suppose that those that succeed are more grasping and greedy than those that fail. The prosperous are often the most liberal. The truly successful man is always a help to the less fortunate. He that gives employment to many is a public benefactor. Organized capital is labor's best friend; without it, millions would go hungry. The masses of mankind lack initiative. They depend upon others for a livelihood. They take no risk but the risk of being out of work. The employer assumes all risks and stands all losses. But for the profits on the products of labor, he would not invest his time and money, and the wheels of industry would stop. Profits are always uncertain. Therefore, no fixed scale of wage can make a righteous division. But the Divine command—"Do unto others as you would have them do unto you"—fulfilled, would prevent the abuses of both capital and labor, settle their differences, and form a just, yet flexible rule, for the division of profits. A statesmanship born at Sinai and baptized at Calvary is needed for the control and direction of these mighty forces. Whoever serves either for selfish ends, or creates bitterness between them, is a traitor to the best interests of both, and the enemy of peace.

The Social Problem

Poverty persists. Plenty and increase enrich only the few. Many are improvident; some unfortunate. Indolence, shiftlessness, intemperance and incapacity are the chief causes of failure. But class legislation and a false industrial system enslave the masses and make it difficult for one to rise above the line of servitude. Low wage and high cost of living foster vice. Poor food, with no relaxation from the grind, grind, of toil, begets intemperance. Overwork and underpay generate class hatred and crime. The social problem grows bigger and bigger, more and more complex. Education, refinement and independence are all related to material sustenance. They can be the privilege of the masses only when the profits of industry are more equally shared. Captains of finance that accumulate great fortunes from the earnings of others accrue to themselves great responsibilities, and, under the law of justice, a penalty of suffering too vast to be measured, too terrible to contemplate.

The Toilers' Burden

"If any will not work, neither let him eat." Idleness is no part of Divine economy. Indolence begets weakness and degeneracy. Pauperism is on the increase. Enforced labor would prove a blessing to thousands of idle rich. The dependent poor and the walking delegation of tramps and hobos constitute a small percentage of the parasitic tribe. The multi-

tude of nonproductive aristocrats and the vast army engaged in the manufacture and distribution of alcoholic stimulants and narcotics are the real burden of the toilers. Some of these wealthy paupers waste enough to feed many. Others spend enough on pug dogs and less worthy fads to provide for all the orphan children in the land. The children of indolent, indulgent parents are seldom well born, and less often well reared. Great material wealth frequently results in poverty of soul and emptiness of life. Divine love in the heart would greatly enrich thousands of lady parasites that are now content, yes, even proud, to live in idle luxury on the wealth produced by their sisters that are toiling in sweatshops and department stores. How long it takes humanity to learn that only by doing and giving, loving and serving, can we grow or be happy!

The Saloon and the Brothel

Intemperance and the social evil are mighty problems. These two monsters perpetuate each other. Money is the defense of both. Neither would be licensed nor legally tolerated but for their influence in politics and the financial returns. They are the devil's recruiting stations and training schools. Everybody knows that they are fundamentally wrong; that they meet no human necessity, and are the chief causes of divorce, poverty, disease, disgrace, degeneracy, accidental deaths, railroad wrecks, insanity, lawlessness, homicide and suicide. If

Divine love was the motive of civilization, the saloon and the brothel, with their attendant vices, would not exist.

Money and Intemperance

The saloon is our most expensive luxury. Every dollar invested in the liquor traffic is a dollar taken out of legitimate business. Millions of money worse than buried! Every dollar spent for liquor or narcotics is withheld from the grocer, the baker, the merchant, or the mechanic, whose wares supply the necessities of life. Every bushel of grain used in the manufacture of stimulants is wasted. Every day's work lost through drink is subtracted from labor's productive power. Every person engaged in the traffic, whether manufacturing, wholesaling, or retailing, and all that live by its revenues, are paupers supported by the honest toil of others. What a vast army of dependents! What a force they would be in legitimate industry! What a burden to carry to gratify greed and appetite!

Add together the total annual expenditures for liquors and narcotics, the cost of caring for the dependents and delinquents caused by them, the additional municipal expenses made necessary through the saloon and its attendant evils, the losses through fires, accidents, death and destruction resulting from drunkenness, the loss to labor and business, the interest on the money invested in the traffic, and you have a sum exceeding one-third of the entire annual earning power of the country. Reverse the order;

put all this buried money into legitimate business, all the people engaged in the business into the ranks of honest toil, all the forces the traffic commands into constructive employment; and you would increase the earning power of the country one-third, making the total income two-thirds greater than at present. This would supply every man, woman and child with the necessities of life in abundance, and most of the population with the comforts and luxuries now enjoyed by the few.

Voting for the Saloon

When you vote for the saloon, you vote for poverty, for vice and crime, for insanity and degeneracy, for accidents and railroad disasters, for heart breaking and home wrecking, for the seduction of youth and the ruin of manhood, for the abuses of wealth, for the perpetuation of the dependent and delinquent classes, for the maintenance of millions of able-bodied paupers, for corrupt legislation and the rule of ringsters, for civic lawlessness and national dishonor. When you vote for Christ, you vote against the saloon and all its attendant evils.

Remember the law of compensation is as unerring as gravity. Eternal justice has all time for its vindication. He that helps perpetuate this evil from selfish motives or by willful indifference may expect to meet the curse he has put upon others. His hands are stained where the saloonkeeper's are red. If your ballot has caused a young man's fall or a girl's

ruin, be sure that either you or yours will eventually suffer its equivalent. He that willfully produces misery, vice, or degeneracy, must eventually suffer its consequences.

Make Your Offering

The liquor traffic cannot run without boys. The next time you go to vote for the saloon, place your boy or girl upon the altar of the rum-fiend, that his fires may not go out. Yes, your own child. Shame on the man that will sacrifice his neighbor's children and refuse to offer up his own. No man has a right to vote for the saloon when unwilling to give his sons and daughters to be ruined by it. If you cannot make the offering, then do not vote that way. Get on the firing line and do your duty as a man, and soon there will be no altars of Baal, demanding human sacrifices.

Thy Brother's Keeper

My Brother, what are you doing to save the men and women in the traffic from the sequences of the crimes they are committing against others? When Christ asks for an account of your stewardship, what have you to tell him? You, who are strong, independent and intelligent, are the guardians of those less fortunate. Are you true to your trust? Are you fulfilling your obligations? Are you doing as you would be done by? Are you doing all you can to make it easy for men to do right, and difficult to do wrong? None of us have done our duty until we have done our best. A Southern boy, who had

gone about some and caught a vision of citizenship, returned to his home town, organized the temperance forces and voted the saloons out of business. When the votes were counted a saloonkeeper cursed him, accusing him of ruining his business and robbing his children of the necessities of life. Two years later they met in another city. The ex-saloonkeeper grabbed the young man by the hand, saying, "You are the best friend I ever had. You put me out of that accursed business. Today my wife and children are respected. We are getting along nicely, and I want to thank you, and tell you that we all appreciate what you did for us." Go thou and do likewise, and you will be the true friend of the saloonkeeper, the manufacturer of intoxicants and all engaged in the business.

Rum and Ruin

Let me briefly describe for you a picture of Satan and the liquor traffic. The vast frame is made from the remnant of a train wrecked by drink; the canvas from the shrouds of those whose lives were crushed out. It is sized with the blood of infants starved by rum. The colors are from bleeding hearts, lightened by the tears of mothers, orphans and widows; darkened by hatred, crime and despair. The background is a vast landscape dotted with villages and cities. From every place where Satan does business there flows a fiery stream freighted with human misery. All streams empty into a scarlet lake which makes the foreground of the picture.

In the center of this lake is an island formed of the skulls of drink's victims. On this island are hundreds of jails, prisons, pauper-homes, workshops and insane asylums. The inmates of these institutions are Satan's delight, and their sufferings rejoice his heart. On a grand elevation stands his palace, formed like a great dragon, built from the bleached bones of women seduced by his lies and damned by his greed. In front of the palace are two marble statues. One represents "Innocence," about which a serpent is coiling; the other "Motherhood," holding to her breast a starving child, while its father lies drunk at her feet. The gateway to the palace is guarded by government sentinels. Every lock and bolt bears the Federal seal. On the top of the flagstaff sits the American eagle; and beneath its outstretched wings floats the stars and stripes. In the mouth of the great dragon Satan sits upon a throne made of volumes of statutory law and license certificates bearing the sacred seals of city and nation. He wears a royal robe embroidered with the names of false politicians. On his head is a crown of gold wrought from the penury of the poor. In his hand is a scepter of power, the gift of the votes of freemen. On his right sits a representative of the supreme court; on his left a commander of military forces. Behind him are legislative bodies and officers of the law. From the chimney of the palace coil wreaths of smoke, in which appear the writhing, serpentine forms of evil spirits. At eventide this

smoke settles like a pall over the land, forming the black veil in which demons and imps perform their nocturnal ravages of vice and crime. At midnight, in the flash of lurid flames you may read Satan's proud boast, "Rum rules the world."

Let me bring the picture closer, that you may hear as well as see: Listen to the crack of the assassin's pistol, the groans of dying passengers crushed and burning beneath wrecked trains, the shrieks of the insane mingled with the laughter of devils, the clang, clang of the workshops and the shuffle of the lockstep of the chain gang. Nearer, until you can hear the blasphemy of profligate men and women, the clink, clink, of wine glasses, and the swish, swish, of the dance of death. Nearer still, that you may hear the pleadings of wives with husbands, of mothers with sons, of sweethearts with faithless lovers. Nearer, until you can hear the suppressed wail of broken hearts, the sobs of innocent ruined lives and the fall of burning tears. Nearer, until you can hear the whispered prayers of millions of suffering souls, and the rhythmic beat of the loving heart of Christ weeping o'er sin-cursed humanity. Awake! This is not a picture; not a dream. It is reality, horrible reality. Awake from the illusion that it is profitable, wise, just, kind, or humane, to perpetuate this evil. Get under the banner of the cross; obey the command of the Master; lay hold of the sword of the Spirit; strike until the hideous rum-fiend expires; strike for motherhood,

childhood and youth; strike for right, for love and truth, for God, for home, and every land.

The Social Crisis

We are facing a social crisis. We are divided on many vital subjects. We are prone to see things according to our personal interests, education and environment; yet all agree that something is vitally wrong. Some immediate action is necessary to relieve the strain and avert revolution. Class legislation, unjust taxation, unlawful use of power and privileges, unrighteous division of profits, have reached the danger point. Lawlessness is being engendered; national stability and the perpetuity of democratic institutions are not assured certainties. Christian cooperation is the solvent. Kingly action alone can avert the wrong and establish the right.

Fortunately, most public men are actuated by honest motives. In the present crisis they are the hope of the nation—may their number increase. The trickster in office readily becomes the tool of the highest bidder, a cog in the political machine, which turns out unrighteous laws, special privileges, inefficient service, graft protection, criminal license, and campaign literature of doubtful character. Christ in politics means the destruction of the machine. It means the selection of public officials on the basis of honesty and efficiency. It means removal from office of any public servant guilty of violating his oath, using his position for illegitimate personal gain, or promoting the private interests of an individual

or corporation to the detriment of competitors or the public welfare. It means the enactment and enforcement of laws that are for the good of all, and the abolishment of such laws and privileges as foster the interests of the few to the injury of the many. It means the right of the people to rule themselves through intelligent, righteous representatives, and to dictate the actions of every public servant, from the street-sweeper to the judge of the Supreme Court.

City Congestion

In 1800, ninety-seven per cent. of the population of the United States lived on farms or in country villages. At present over forty per cent. of the entire population, and in some states over fifty per cent., live in cities. This concentration is fraught with many grave problems. It greatly increases the cost of living, fosters extravagance, causes many to engage in nonproductive vocations, compels the masses to work for the few, and promotes social and political conditions unfavorable to the development of the individual and the welfare of the State.

The cities hold the balance of power. They are the future battle-ground for human rights and privileges. They are the problem and the opportunity of the church. They must be Christianized, or they will demoralize the nation. Denominational cooperation in down-town districts could do much, but actual Christian living on the part of those that profess Christ would do vastly more. Aggressive

Godliness is contagious. Spiritual force must have a medium of communication. Every Christian should be a "live wire." Daily contact with Spirit-filled men and women would soon convert a large part of the unchurched. Social service opens the way for Christian influence. It is difficult to convert a soul in a hungry, filthy, wretched body. Misery begets immorality. To cure the latter, we must remove the former.

A city built on a hill had a small poor-district in a low swamp. The board of health recommended the purchase of a tract of high land and the removal of the poor families from the swamp to this tract. The taxpayers refused. Within two years an epidemic of scarlet fever and smallpox started in the swamp district and swept over the city like a conflagration, claiming the children and loved ones of the rich, as well as those of the poor. The unchurched tenement districts of cities are the social swamps in which moral leprosy generates. Like the fatal epidemic, the scourge of sin sweeps over the entire city. Society must remove this slum element to a higher moral plane, or suffer the conflagration of vice and crime. The plague of the "red-light district" is claiming the youth of the land. None are immune to its deadly virus. To save ourselves and our children, we must save the social degenerate.

Three Giant Evils

America is confronted by three giant evils. First, the misused power of concentrated wealth. This

power makes the many subject to and dependent upon the few, inhibits legitimate business, controls elections, and dictates state and national legislation.

Second, the ballot of the unqualified voter. Our country is receiving foreigners faster than it can assimilate and Americanize them. Our naturalization laws should be revised. A child born and reared in the States, even though uneducated, absorbs the spirit of democracy, and is in a measure prepared for citizenship by the time he reaches his majority. But the illiterate foreigner has had no such preparation. If all were required to learn to speak, read and write our language, and to live at least five years in our country before receiving the right of franchise, it would greatly lessen the problem of assimilation, improve the quality of citizenship, and be highly beneficial to the foreigner.

Third, the divorcement of ethics and religion. Each is powerless without the other. A religion that does not vitalize the heart, purify the emotions, quicken conscience and control thought and conduct soon becomes atrophied, buried in ritualism, or destroyed by fanaticism. A system of ethics based upon art, philosophy or expediency, without vital relationship with God, cannot maintain virtue, create righteousness, nor sustain good citizenship. History has demonstrated these propositions many times. Did art, culture and refinement save Greece? Did wealth, power and statesmanship save Rome? Did ethics, philosophy and metaphysics save India?

Will any or all of these save America? You know the answer. Each of these mighty factors must be vitalized by Divine love, to make them potent in promoting the welfare of humanity and perpetuating the Republic.

World Wide Peace

The Prince of Peace has opened wide the gates of paradise and bids the nations of the earth come in. The vital stream flows deep and wide to cleanse and heal the sons of men. The refining fires of Divine love are separating the pure gold from the dross. The time has come for men to choose between Jehovah and Baal, Christ and Mammon. "He that is not with Me is against Me." The hour has struck; the battle is on; the powers of the air are inciting men to greed and graft, industrial strife, class hatred, race prejudice and international war. The hosts of heaven proclaim the way of perfect love, mutual helpfulness, moral integrity, universal peace and eternal progress. "Choose you this day whom ye will serve." Christ, Who died for you, claims your allegiance. Let every toiler toil for Him, every business man do business for Him, every teacher teach for Him, every healer heal for Him, every lawyer plead for Him, every public servant serve for Him, every legislator legislate for Him, every Christian live for Him; and soon Calvary shall conquer the earth; all nations shall come to sing the angels' song of peace and good will; every knee shall bow and every tongue confess that Jesus

Christ is Lord. Then shall the Prince of Peace come, clothed with majesty and power; then shall the saints and martyrs of the cross judge all nations; then shall the tares be separated from the wheat; then shall the righteous crown Him King of Kings and Lord of Lords.

How to Get Results

You have the ideal; the next thing is to actualize it. The Golden Rule is right, reasonable and feasible. Only moral delinquents willfully refuse to comply with it. Its practice by all, means personal gain, soul growth, moral integrity, practical education, domestic happiness, mutual helpfulness, good fellowship, Christian unity, increased opportunity, equal rights, social betterment, higher wages, less worry, improved service, industrial harmony, safer investments, abiding confidence, business prosperity, vice elimination, civic righteousness, just legislation, true democracy and continual progress. Permit me to suggest a method for putting it into practice:

First, make the Golden Rule the law of personal conduct and the standard by which you measure all men, laws, customs, institutions and organizations. Commend and support whoever and whatever accords with this standard; condemn and oppose whatever does not.

Second, apply this rule to every problem, personal and civic, in the home, the office, the shop, in business, and at the ballot-box. Apply it in fixing wages

and prices, sharing labor and profits, selecting teachers and public officials, enacting and enforcing laws, suppressing evil and promoting good, protecting the young and caring for the aged; in controlling corporations and public utilities, in settling industrial difficulties, and in adjusting all differences between individuals, concerns and institutions.

Third, publish the Golden Rule in placard everywhere. Proclaim it from press and pulpit, that both the letter and the spirit may become an integral part of the thought, purpose and life of the people. Teach and practice it, that every child may grow up a living example of it. Make it so permanently manifest that it will be a constant incentive to all to live righteously and win honestly.

Fourth, form a central committee of representatives from each of the several vocations and professions, including labor unions, business men's associations, fraternal societies, educational institutions and religious organizations. Through this central committee hold quarterly mass meetings for the discussion of ways and means of applying the Golden Rule in the solution of civic problems. These discussions should be nonpolitical and nonsectarian. They should represent the needs of the city from the view-points of labor, business, the judiciary, education, religion, etc.

Fifth, get together and work for business prosperity and industrial harmony; for the enactment and enforcement of good laws; for the selection of

clean officials; for the improvement of public institutions; for good streets, sanitation and public service; for the promotion of temperance, purity and good citizenship; for Christian unity, practical education and civic righteousness. Make it easy for the young and the weak to do right, and difficult to do wrong. Make it possible for all to live honorably and comfortably.

Do It Now

Now is the time for action. The Divine plan is practical. It is fair and efficient. Adopt it; go into it with the right motive; apply it in the right spirit, and it will transform your city. It means clean streets, clean business, clean politics, clean government, clean citizenship and civic righteousness—A GOLDEN RULE CITY.

In His Name

You Christian people must take the initiative in this movement. You must vitalize it with prayer and perpetuate it with good works. The Lord is able to make His command effective. His motive is your supreme need. Divine love is all-conquering. Go forth in His name, and by the power of the Spirit overcome evil with good, error with truth, selfishness with selflessness, until righteousness reigns, love is law, and Christ is King.

SUGGESTIONS ON BIBLE STUDY

The Bible is a mosaic composed of many fragments of history, biography, poetry, allegory, customs, laws, commandments, religious rites, prophecies, revelations, Divine teachings and manifestations. It contains much that seems unessential. It omits much that our ideas of completeness demand, but each fragment presents all that is necessary to accomplish that for which it is given. Thus, the biography of Jesus Christ omits eighteen of the thirty-three years of His earth life, but it includes all that men need to know to accept Him as the incarnate Word, the Son of God, the Messiah, the personal Saviour and world Redeemer. All His recorded sayings, freely translated into English, contain less than twenty thousand words, and would make but two and one-fourth pages of a standard daily newspaper. John 21:25 tells us, "There are many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Making allowance for the extravagant language of that period, it is evident that we have only fragments of Christ's sayings; yet these fragments reveal all the conditions of redemption, regeneration, growth in grace and entrance into the kingdom of Heaven.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:" (II.Tim.3:16.A.V.) Divine inspiration does not necessarily imply inerrancy in language or statement of unimportant matters. Human instrumentalities limit the Holy Spirit's expression. Moreover, God reveals and conceals according to His purposes, but each revelation contains the lesson intended. No detail is unimportant when considered in the light of its purpose, the conditions under which it was given and its connection with related scripture; nor is any unimportant

when considered in its relation to corresponding conditions and experiences in human life. Much scripture has come as direct teaching in response to some personal need, but such instructions are applicable to other members of the race.

A Key to the Scriptures

The Bible should be studied from the view-point of its purpose. A transcontinental railroad guide is inaccurate as a geographical map, and incomplete in many details; but it gives all essential information for making a transcontinental trip. That is its purpose. Likewise, the Bible is incomplete in history, biography, science and revelation of the supernatural; but it reveals the will of God, the state of man, the plan of salvation, the law of the kingdom, the Way, the Truth and the Life whereby fallen humanity may pass from death unto life, from mortal to immortal, from carnal to spiritual. This is its purpose; and in this it is complete and inerrant.

No law of interpretation is equally applicable to all scripture, nor is any key equally serviceable to all persons. One cannot receive or apprehend the significance of a truth that may be perfectly clear to another. This is as true in the interpretation of teachings that relate to things natural as in those relating to things spiritual. The finite cannot grasp the Infinite; and inasmuch as many texts deal with the Infinite, no one is capable of grasping their full meaning, or interpreting, by any key, all that may be included.

"The letter killeth, but the spirit giveth life." (II.Cor.3:6.) It is the spirit of scripture that we need to know. If we confine our studies to the letter we are like those, who, in studying the constitution of man, confine themselves to his anatomy and chemistry, ignoring mind, soul and spirit. The materialist dissects the anatomy and analyzes the chemistry of various secretions and parts, by which he tells us what man is. His information is valuable, but he does not reveal man, the ego. Likewise, modern scholarship has dissected the Bible and separated fact from poetry, history from tradition, human customs from Divine com-

mands, and social ethics from revelation and prophecy. It has gone into word analysis to find the chemistry, the substance, of its most important words and teachings. Great light has come from these critical studies of the letter; but scholarship alone cannot reveal the truth. "Who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God." (II.Cor.2:11.) Who knoweth the scripture but the Spirit of the Lord, who inspired it? No man can apprehend the inner and innermost meaning of the Word except the Holy Spirit be his guide and interpreter.

Threefold Revelation

Most scriptures have an outer, inner and innermost significance. The outer form, the letter, relates to facts, experiences, laws, customs and teachings; times, places, peoples and conditions. The inner reveals soul experiences and conditions, ever recurring in individuals, peoples and nations, that correspond to those described in the letter. The innermost relates to eternal spiritual verities, the expression of the changeless attributes of God. A few illustrations will serve as a guide in discerning the inner and innermost meanings of scripture:

The account of the creation of man, Adam and Eve, their abode in Eden, innocence, temptation, fall and guilt, is more than history told in allegory. It is a great symbol of prehistoric life processes and race experiences. Much of its mystical meaning cannot be translated into words, but the account of Adam's innocence and fall has a parallel in personal experience. Not that any mortal, however pure his inheritance, is ever as Adam was before the fall; but each has experienced the innocence of infancy. We received commandments for our guidance; limitations were placed upon our actions; we violated law and suffered the consequences. We fell from innocence to guilt, from unawareness of self to self consciousness, from freedom to bondage. We rebelled at the path of duty, but our rebellion only turned us from the right, and caused discord between us and our loved ones. We all have heard

the call of the Lord in the Eden of youth, and have been in need of covering for our spiritual nakedness. "All have sinned and come short of the glory of God" revealed in Adam, and all have needed a way of restoration to guiltlessness. The innermost meaning of this wonderful story reveals the sublime fact that the eternal Father is ever seeking to re-create spiritual man in the Divine image. All the processes of redemption, forgiveness, vicarious atonement, grace and the indwelling Holy Spirit are a means of making every son of man a true son of God, the expressed image of the Father. This illustration merely suggests a part of the outer, inner and innermost meaning of this fragment of scripture.

Moses, the deliverer and law giver to Israel, the receiver of the decalogue from Jehovah, is related to time, history, Israel and the race. As a great historic character, leader and statesman, he is worthy of the most profound study; but his experiences have their correspondence in the experiences of each soul in its efforts to obey law and to gain deliverance from the bondage of perverted desire. Moreover, Moses became the channel of God's will in all subsequent jurisprudence and legislation. In this relation he is a more important factor in the world's progress today than when he led Israel out of Egypt. He is still speaking through every avenue, and his voice is the voice of judgment to the sons of men. Beneath these ever recurring experiences in the lives of individuals, and this ever present application of the decalogue, there is a more abiding reality. The eternal will of the Father, which is the primal cause of all law, is ever coming into manifestation and finding expression in every form of action and government, speaking to the consciences of men, moulding the course of humanity, making and unmaking judgments, declaring the eternal purpose, fulfilling and filling full the design of the one I AM.

Still a third illustration may be suggested from a brief study of Jesus Christ. As the promised Messiah, He appears as a man among men, and is known as teacher, healer, world redeemer, resurrected, glorified Lord, the

greatest fact in history. "But as many as received Him, to them gave He the right to become children of God, even to them that believe on His name." (Jn.1:12.) Here is the inner meaning: to those that fulfil the conditions comes the birth of the Christ Spirit in the manger of the human heart. As they follow in the footsteps of the Man of Galilee, perfect love becomes the motive of life's activities, which heals the soul of sin and selfishness and casts out devils of wickedness, fear and error. Finally there comes a time when the last remnant of the Adamic nature must be crucified. Gethsemane and Calvary are both on the path of every earnest disciple. These past, the Christ nature comes forth—sonship is realized. Thus Christ, the only begotten of the Father, is ever becoming manifest in the sons of men, redeeming them from the law of sin and death, and changing them into His own perfect life and substance, making them members of His own eternal body. Finally there is the innermost revelation, viz., the eternal generation of the Eternal Son, He Who is and was before the worlds were formed, in Whom and by Whom all things were made. This eternal manifestation of the Christ, Deity in expression, unlimited as to time, place, or people, is the deeper revelation and innermost meaning of the objective, historic Christ.

Not every text of scripture includes an outer, inner and innermost meaning, but all are related to great vital themes that have a three-fold significance. All spiritual verities that have a race application, have also a personal meaning to each individual. Therefore, the Bible contains not only the word of God to prophets and lawgivers of bygone days, but His word to us and to all generations. It is a book of life. Read it reverently, affectionately, as you would a love letter from a dear one that has passed out of sight, but whose spirit abides with you, and comforts and encourages through the old letter. Read in this way, God will speak to the Moses of your soul and make the path of duty clear. Truth, vital and all-important, will come to the plane of consciousness and you will have the prophet's vision. Jesus will talk with you through the

Holy Spirit, and fill you with His love and compassion. Precious beyond expression will be your communion, and out of these inner experiences there will come the consciousness of the all-presence, all-power, all-truth and all-love of the Eternal One.

Again the Bible is unlimited in the variety of its meanings. The same text may convey several widely different lessons to one person, and still others to another; and this is not contradictory, but a demonstration of the Holy Spirit's power to use the same scripture to the accomplishment of many ends. The Lord uses it according to a soul's need. Human nature is limited; therefore it instinctively limits everything with which it has to do. It interprets a text to mean thus and so, nothing more, nothing less; a parable to teach a certain lesson. The Lord makes no such limitations.

Some study the letter until familiar with every text, and still do not find the Spirit, and know not the Word of God. Others, ignoring the letter, put all sorts of imaginative interpretations upon what they choose to call its mystical meaning. Both methods are fatal to a right understanding and experience. The only safe way is to receive the letter as the perfect expression of the spiritual reality or lesson, and by faith accept the inner meaning as corresponding in every detail to its outer symbol. To the degree that we receive scriptural teaching in the heart as true, to that degree do we experience its significance. If we distort, dissect, or reject any part of a teaching, we thereby make impossible the receiving of its true or full meaning. Thus, if we accept Jesus Christ as a great prophet and teacher, the holiest of men, who went about doing good, we receive the impact of His teachings, and are inspired to obey His precepts and become like Him. But if, in addition to this, we accept His Deity and vicarious atonement, then are we washed in His blood, born of His Spirit, and enter into His eternal life.

Scripture and Inner Teaching

"When He, the Spirit of Truth, is come, he shall guide you into all the truth. He shall glorify Me: for He shall

take of Mine, and shall declare it unto you." (Jn.16:33,14.) Every true disciple seeks personal Divine guidance. The Lord is more willing to give than man is to receive; but to receive we must have words or thought-forms in the subjective mind through which He may express His will or teachings. Bible texts committed to memory supply this necessity. Thus the scriptures become the word of God from within. To the degree that we have them in mind and heart do we make possible the Holy Spirit's guidance through them. No word of the Lord is void of power to some soul under some condition. The Holy Spirit recalls to memory the text, teaching, parable, or experience needed to answer the question, or solve the problem, of the faithful believer.

"My sheep hear My voice, and I know them, and they follow Me:" (Jn.10:27.) The voice of God is ever speaking. Men hear many inner voices, especially those of desire and ambition. Suggestions from subconscious mentation, telepathic communications, hallucinations, obcessions, etc., give rise to varied and conflicting impressions of truth and error. Therefore, it is imperative that we "try the spirits," and test every voice by the word of God. One of the most significant facts in Christian experience is that there is scarcely a question, temptation, or condition, that the Lord cannot answer with some text, incident, parable, or Bible character. If all scripture was in our subjective consciousness, the Holy Spirit would have a complete vocabulary for guiding us in every detail. Another noteworthy fact is, that no disciple ever yet received instruction from the Holy Spirit, either in personal matters or the deeper mysteries of God, that did not accord with scripture. The Lord is not limited to scripture in teaching. He may use any fact, or experience; but since the Bible describes every phase and condition of human nature, it is all-sufficient; and should be accepted and revered above all other means of receiving guidance.

Great Vital Themes

The Bible should be studied topically. Its more vital themes may be grouped under seven general heads, as

follows: (1) God—Father, Son, Holy Spirit. (2) Man—Innocent, Degenerate, Regenerate. (3) Satan, Sin, Death, Hell. (4) Redemption, Atonement, Forgiveness, Regeneration. (5) Justification, Grace, Faith, Prayer, Works. (6) The Kingdom of God. (7) The Coming of the King. Each of these themes has many subdivisions and related subjects, some of which we shall indicate.*

GOD—FATHER, SON, HOLY SPIRIT

(a) THE SUPREME BEING.

1. **He is a Spirit:** Jn. 4:24. Rom. 8:11.
2. **He is Personal:** Ex. 6:2,3. Isa. 44:6. Ex. 3:14. Jer. 10:10. Job 38:8.
3. **He is Omnipresent:** Eph. 4:6. Acts 17:28. Ps. 102:12. I. Kings 8:27. Ps. 139:7:10.
4. **He is Omniscient:** Gen. 16:13. I. Sam. 2:3. I. Kings 8:39. Job 12:13. Ps. 139:12.
5. **He is Omnipotent:** Isa. 45:5. Rev. 19:6. Ps. 66:7. A. V. Jer. 10:12. Rom. 13:1. Mt. 6:13. A. V.
6. **He is Incomprehensible:** Rom. 11:33-36. Job 11:7. Job 37:23. Isa. 40:28. Rom. 8:7.
7. **He is Impartial:** I. Pet. 1:17. Rom. 2:6,11. Deut. 10:17. Acts 10:34.
8. **He is Just:** Isa. 45:21. Ps. 119:137. Rev. 19:2. II. Chr. 19:7. Gen. 18:25.
9. **He is Holy:** Hos. 11:9. Rev. 4:8. I. Pet. 1:15,16. Heb. 1:12,13.
10. **He is Faithful:** I. Cor. 10:13. I. Thes. 5:24. Ps. 100:5. I. Pet. 4:19. Deut. 7:9.
11. **He is Love:** I. Jn. 4:9,10.16. Deut. 33:12. Jn. 16:27.
12. **He is Changeless, but Responsive:** Mal. 3:6. Jas. 1:17. Ex. 22:27. Jer. 31:3. II. Chro. 7:14.

* Not to enlarge this book unduly, references only are given; but in the author's book, "Service," the texts here indicated, with much additional matter, are printed in full. Price, 25c. Biddell Publishers, 7522 Lakeside Terrace, Chicago, Ill.

(b) GOD—AS FATHER.

1. **Revealed by Jesus Christ:** Jn. 1:18. Jn. 14:7, 9, 10. II. Cor. 5:19.
2. **Father of the Regenerate:** Mt. 23:9. II. Cor. 8:6. I. Pet. 1:23. Rom. 8:15. II. Cor. 6:18. (The wicked excluded.) Jn. 8:34, 41,42, 44. 47.
3. **His Will Toward Men:** Ezek. 33:11. II. Pet. 3:9. Jer. 3:22. Ex. 34:6, 7. Rom. 10:12, 13.

(c) GOD—AS SON.

1. **His Eternal Oneness With the Father:** Prov. 8:22, 23. Jn. 10:30. Prov. 8:24-31. Jn. 8:42. Jn. 14:9, 10.
2. **His Work As Creator:** Jn. 1:1, 3. Heb. 1:1, 2. I. Cor. 8:6. Heb. 1:10. Eph. 3:9.
3. **The Promise of His Incarnation:** Isa. 7:14. Micah 5:2. Deut. 18:15. Isa. 9:6. Isa. 11:1. Lu. 1:30, 31, 32.
4. **His Miraculous Conception:** Lu. 1:35. Lu. 2:10, 11. Jn. 1:14. Lu. 2:7-20.
5. **His Baptism:** Jn. 1:33. Mk. 1:9-11.
6. **His Purpose in Coming:** Jn. 10:10. Mt. 5:17. I. Jn. 3:8. Jn. 12:27. Jn. 6:38-40.
7. **His Demonstration of Supernatural Gifts:** Jn. 11:43, 44. Lu. 7:21, 22. Lu. 7:14-16.
8. **His Teachings on the Law of the Kingdom:** Mk. 12:30, 31. Jn. 13:34. Mt. 7:12.
9. **His Vicarious Atonement:** Jn. 1:29. Isa. 53:5, 6. I. Jn. 1:7. I. Pet. 1:18, 19. Rev. 5:9.
10. **His Death and Resurrection:** Lu. 23:33, 46. Mk. 16:5. Lu. 24:6, 7.
11. **His Appearances After His Resurrection:** Mt. 28:8-10, 16-20. I. Cor. 15:6-8. Acts 1:3-8.
12. **His Ascension:** Acts 1:9. I. Tim. 3:16. Heb. 4:14, 15. Lu. 24:50, 51.
13. **His Presence With the Father:** Heb. 9:24. I. Pet. 3:22. Heb. 1:3. Rev. 3:21.
14. **His Mediatorial Office:** Jn. 14:6. I. Tim. 2:5, 6. Heb. 7:25. I. Jn. 2:1. Heb. 4:14, 15. Heb. 10:14. Heb. 2:11.

(d) GOD—AS HOLY SPIRIT.

1. **He Proceeds From the Father and Son:** Jn. 15:26. Jn. 16:7.
2. **He Glorifies the Son:** Jn. 16:14. Rom. 5:5. Eph. 2:18.
3. **His Work With the Unsaved:** Jn. 16:8-11.
4. **He Vitalizes Believers:** Acts 1:5. Jn. 3:6. Jn. 6:63. Eph. 2:1. Rom. 8:11.
5. **He Bears Witness:** Lu. 3:22. I. Jn. 5:7-10. Rom. 8-16.
6. **He Abides in the Regenerate:** Jn. 14:16, 17. I. Cor. 3:16. I. Jn. 3:24. Acts 5:32.
7. **He Guides and Teaches:** Jn. 16:13. I. Jn. 2:27.
8. **He Searches the Heart:** Jer. 17:10. II. Cor. 2:9-10. Rom. 8:27. Rev. 2:23.
9. **He Endues With Power:** Acts 1:8. Isa. 40:29, 31. Eph. 3:16. II. Tim. 1:7.

II

MAN—INNOCENT, DEGENERATE, REGENERATE

(a) MAN, INNOCENT.

1. **Created In God's Image:** Gen. 1:26. Gen. 5:1, 2. Gen. 2:7. Job 33:4. Ps. 8:5, 6.

(b) MAN, DEGENERATE.

1. **His Temptation and Fall:** Gen. 3:1-24.
2. **His Depravity:** Gen. 6:5. Ps. 14:1-3. Eccl. 9:3. Jer. 17:9. Jn. 3:19. Rom. 3:10-18.
3. **Death, Result of Sin:** Gen. 2:17. Rom. 6:23. Rom. 5:12. I. Cor. 15:21, 22. Jas. 1:15.
4. **His Need of a Saviour:** Jer. 17:14. Eccl. 7:20. Isa. 53:6. Rom. 3:23. Ps. 51:5, 10.

(c) MAN, REGENERATE.

1. **Conditions of Spiritual Birth:** Mt. 4:17. Lu. 13:5. Acts 16:31. Jn. 3:16. Jn. 5:24. I. Jn. 5:4, 5. Acts 2:38. Acts 11:16. I. Cor. 12:13.
2. **His New Nature:** Ezek. 36:26, 27. II. Cor. 5:17, 18. I. Jn. 3:14. I. Jn. 5:11, 12. Rom. 6:22. Gal. 5:22-24.
3. **Confessing Christ:** Rom. 10:9, 10. Mt. 10:32. I. Jn. 4:2. Mt. 7:21.

4. **The Law of Growth:** Lu. 9:23. Rom. 6:11. Eph. 6:13. Gal. 5:16, 17.
5. **The Way of Attainment:** Eph. 2:8, 9. II. Cor. 12:9. II. Cor. 9:8. Gal. 3:11. I. Jn. 5:4. Rev. 3:10. Gal. 2:20. Tit. 3:5, 6. Jude 24. II. Tim. 1:12.
6. **Restoration to the Divine Image:** Mt. 5:48. A. V. I. Jn. 5:18. Jn. 17:23. Lev. 19:2. I. Cor. 15:49. Rom. 12:1. I. Thes. 5:23. I. Thes. 3:13. I. Thes. 4:3-7. Col. 1:22. I. Pet. 5:10.

III

SATAN, SIN, DEATH, HELL

(a) SATAN.

1. **His Origin:** Rev. 12:7-9. Lu. 10:18.
2. **His Nature:** Jn. 8:44. I. Jn. 3:8. I. Pet. 5:8. II. Cor. 11:14, 15.
3. **His Personality:** Job 1:6, 7. Lu. 22:31.
4. **Prince of This World:** Lu. 4:6. Job 9:24. Rev. 13:7. I. Jn. 5:19. Eph. 2:2, 3. Eph. 6:12. Mt. 12:26.
5. **He Is Subject to Christ:** Mt. 4:10, 11. Lu. 4:34-36. 40, 41.
6. **His Deceptions:** Gen. 3:4, 5. II. Cor. 4:3, 4. Jn. 13:2. Lu. 13:10. Mt. 10:28. II. Tim. 2:26. Gen. 3:17, 18.
7. **Limitations, Imprisonment, Destruction:** Rev. 12:12. Rev. 20:1-3. Mt. 25:41. Rev. 20:10.

(b) SIN.

1. **Origin and Nature:** I. Jn. 3:4. A. V. Mt. 15:19. Jn. 8:44.
2. **It Defiles:** Isa. 64:6. Isa. 6:5. Gal. 5:19-21.
3. **Its Prevalence:** Rom. 3:10-23. I. Jn. 1:8.
4. **Its Effects:** Ezek. 18:4. Rom. 7:23. I. Cor. 6:9. Rev. 21:27. Isa. 59:2. Mt. 7:22, 23.

(c) DEATH.

1. **Origin and Extent:** Jas. 1:15. Rom. 5:12, 13, 14.
2. **Its End:** I. Cor. 15:26. Heb. 2:14. Rev. 1:17, 18. Rev. 21:4.

(d) HELL.

1. **Future of the Wicked:** Ps. 9:17. Mt. 13:41, 42. Mt. 25:41, 46. Jude 6. Rev. 14:9, 10, 11. Rev. 21:8.

IV

REDEMPTION, ATONEMENT, FORGIVENESS, REGENERATION

(a) REDEMPTION.

1. **Promise and Prophecy:** Gen. 3:15. Gen. 12:3. Job 19:25, 26. Isa. 59:20. Mal. 4:2. Mt. 1:21.
2. **Fulfillment:** Gal. 4:4, 5. Lu. 2:10, 11. Acts 4:12. Tit. 2:14. Col. 1:14. Rev. 5:9, 10. Rom. 3:24, 25. Lu. 2:27, 38. Lu. 1:68.

(b) ATONEMENT.

1. **Ancient Sacrificial Offerings:** Lev. 9:7. Lev. 16:34. Lev. 19:22. Lev. 17:11. Heb. 9:22.
2. **Christ's Sacrifice:** Ps. 40:6-8. Isa. 53:4-6. Jn. 1:29. Jn. 15:13. Jn. 12:24, 32.
3. **Vicarious Atonement Fulfilled:** Mt. 26:28. I. Jn. 1:7. Rom. 5:9. Heb. 10:10, 19, 20. I. Pet. 1:18-20. Rom. 6:22. I. Pet. 2:24.

(c) FORGIVENESS.

1. **Under Law:** Isa. 55:7. Lev. 4:13, 14, 20. Isa. 44:22.
2. **Under Grace:** I. Jn. 1:9. I. Jn. 3:5. Jn. 5:24. Mt. 9:2, 4-6,8. Acts 26:16-18.
3. **To Whom Granted:** Mt. 5:7. Mt. 6:14, 15. Mk. 3:28, 29. Eph. 4:32. Lu. 17:3. Mt. 18:21, 22.

(d) REGENERATION.

1. **Promise and Fulfillment:** Ezek. 36:22-27. Rom. 6:22. I. Pet. 1:23.
2. **Born of Water and the Spirit:** Jn. 3:5-7. Acts 2:38. Rom. 6:3, 4. I. Cor. 6:11. Eph. 2:1. I. Jn. 5:1.

V

JUSTIFICATION, GRACE, FAITH, PRAYER, WORKS

(a) JUSTIFICATION.

1. **By Grace:** Rom. 3:24. Tit. 3:5-7.
2. **By Faith:** Hab. 2:4. Acts 13:39. Gal. 2:16. Rom. 5:1. Rom. 3:28.

(b) GRACE.

1. **Its Source:** Rev. 22:1. Jn. 4:10, 14. I. Cor. 1:4. Jn. 1:17. Jn. 4:14.
2. **How Obtained:** Heb. 4:16. Phil. 1:2. Jn. 1:16. Jas. 4:6. Zech. 12:10. Acts 4:33.
3. **Growth in Grace:** I. Pet. 2:1, 2. II. Pet. 3:18. I. Thes. 3:12, 13. Phil. 1:6. Phil. 1:7, 8. Phil. 4:15. Ps. 92:12, 13.
4. **Sufficient For Every Need:** II. Cor. 12:9. II. Cor. 9:8. Eph. 3:16. Phil. 4:13.

(c) FAITH.

1. **Its Nature and Source:** Heb. 12:2. Heb. 11:1. I. Cor. 32:8, 9. II. Pet. 1:1. Lu. 17:5.
2. **Its Power and Achievements:** Mt. 15:28. Mk. 9:23. Lu. 17:6. Jn. 11:40. I. Cor. 2:5. Eph. 6:16. I. Jn. 5:4, 5. Jn. 20:29.
3. **Faithfulness:** Lu. 16:10, 11. Mt. 26:41. Lu. 9:62. Jn. 8:31. Mt. 24:13. Rev. 2:10. I. Cor. 15:58.
4. **Personal Integrity:** Mt. 5:8. Ps. 24:3, 4. I. Tim. 5:22. Mt. 5:28. Prov. 12:22. Phil. 4:8. Isa. 33:15, 16.

(d) PRAYER.

1. **Enjoined:** Lu. 18:1. I. Thes. 5:17-19. Col. 4:2.
2. **Praise and Thanksgiving:** Ps. 50:23. Ps. 92:1, 2. Ps. 70:4. Heb. 13:15.
3. **Petition:** Mt. 7:7, 8. Phil. 4:6. Heb. 4:16.
4. **Confession:** Ps. 51:3, 4. Mt. 5:23, 24. I. Jn. 1:9.
5. **Intercession:** I. Tim. 2:1-4. Jas. 5:15, 16. I. Jn. 2:1. Jn. 16:23, 27. Mt. 18:19. Eph. 6:18. Rev. 8:3, 4.
6. **How to Pray:** Jn. 4:24. Mk. 11:25. Jn. 15:7. I. Jn. 5:14, 15. Jn. 14:13. Mk. 11:24. Mt. 18:19, 20. Mt. 6:6, 7. Rom. 8:26, 27. Lu. 18:10-14.
7. **Answered Prayers:** Ps. 138:3. A. V. Ps. 30:2. Ps. 34:4, 6. Mk. 1:40, 42. Lu. 23:42, 43. Jas. 5:17, 18. Acts 10:30, 31. Acts 4:31.

(e) WORKS.

1. **Christ Our Example:** Jn. 4:34. Lu. 4:43. Mt. 4:23. Jn. 17:4. I. Pet. 2:21.

2. **Works Do Not Save:** Rom. 3:20. Eph. 2:8, 9. II. Tim. 1:9.
3. **A Means of Grace:** Jn. 15:8. Phil. 2:12, 13. Jas. 2:17. Jas. 1:22,25-27. Mt. 5:16. A. V. Jas. 3:13, 17. Lu. 10:30-37.
4. **Work Enjoined:** Mk. 16:15, 16. Mt. 9:37, 38. Jn. 4:36. Jn. 6:27. Jn. 12:25. Mt. 16:26. Mt. 25:14-30.

VI

THE KINGDOM OF GOD

(a) ITS NATURE.

1. **Primarily Spiritual:** Jn. 18:36. Lu. 17:20, 21. Rom. 14:17. Jn. 6:15. II. Cor. 10:4, 5. Mt. 13.
2. **Extent and Duration:** Ps. 72:8, 11. Isa. 11:9. Dan. 2:44. Heb. 8:11. Isa. 9:6, 7. Mt. 8:11. Rev. 11:15.

(b) ITS CONSTITUENCY.

1. **The Angelic Hosts:** Mt. 13:41. Mt. 25:31. Heb. 12:22-24. Rev. 21.
2. **Spirit-Born Souls:** Jn. 1:12, 13. Jn. 14:1-3. Mt. 7:21. Mt. 12:50. Lu. 13:29. Rev. 7:9, 10.

(c) CHRIST, ITS LIFE.

1. **Vital Relationship:** Jn. 15:4-6. Jn. 14:20, 21, 23. Jn. 17:23. I. Jn. 4:16. Gal. 2:20. Rom. 8:9. I. Cor. 6:19, 20.
2. **Sustained By Grace:** Eph. 2:4-8. II. Pet. 1:2, 3. I. Cor. 15:10. I. Tim. 1:14. I. Cor. 1:4, 5.

(d) ITS LAWS AND PRECEPTS.

1. **Love, the Motive:** Jn. 13:34, 35. Mt. 19:19. Rom. 13:8. Col. 3:12-15. I. Jn. 3:14, 18. I. Cor. 13. Rom. 12:19-21. Col. 3. Col. 4:1-6.
2. **Rule of Action:** Lu. 6:31, 35. I. Cor. 16:14. Mt. 5:42-45. Lu. 10:30-37.

(e) THE DIVINE ORDER.

1. **The Law of Social Harmony:** Mt. 26:25-28. Rom. 12:17-21. I. Pet. 3:8, 9. Mt. 18:15-17. Ps. 15.
2. **The Law of Special Blessings:** Ps. 37:3, 4. Mal. 3:10. Prov. 19:17. Lu. 12:29-31. Mt. 7:11. Mt. 5:1-16.
3. **Complete Redemption and Restoration:** Isa. 35:1. Isa. 55:12, 13. Isa. 11:6-9.

VII

THE COMING OF THE KING

(a) HIS COMING.

1. **Promise and Prophecy:** Acts 1:11. Mt. 24:27, 30. Rev. 1:7. Mk. 13:27. Jude 14, 15. Rev. 14:14, 16. Lu 9:26.
2. **Time Determined By Conditions:** Mt. 24:35, 36. Acts 1:7. Mt. 24:14, 42. Lu. 21:36.
3. **Preparation For His Return:** I. Jn. 2:28. A. V. Tit. 2:11-14. II. Tim. 4:8. I. Tim. 6:13, 14. I. Pet. 1:7, 13. Heb. 9:28. II. Pet. 3:11-13.
4. **Praise and Honor at His Coming:** Rev. 19:5-7. Rev. 15:2-4. Rev. 4:11.

(b) HIS REIGN ESTABLISHED.

1. **Conditions at His Coming:** Mt. 24:37-39, 21. Lu. 18:8. II. Thes. 2:3, 4, 6, 9, 10. II. Tim. 3:1-5. Mt. 24:24.
2. **The Resurrection of Life:** Mt. 22:31, 32. Mt. 22:29. Lu. 20:34-36. Jn. 5:28, 29. Jn. 6:39, 40. Jn. 11:25, 26. I. Thes. 4:14-17. I. Cor. 6:14. I. Cor. 15:51, 52. Phil. 3:20, 21.
3. **The First Judgment:** Mt. 25:31, 46. Jn. 5:24. Jn. 11:25, 26.
4. **Personal Accountability:** II. Cor. 5:10. Rom. 2:5, 6. Mt. 16:27. Mt. 12:36. Rev. 22:12. Rom. 14:10.
5. **The Age of Peace:** Isa. 24:23. Ps. 72:8, 11. Zech. 14:9. Rev. 20:1-5. Rev. 11:18.

(c) THE LAST JUDGMENT.

1. **Satan Released:** Rev. 20:7, 8.
2. **The Final Separation:** Mt. 3:12. Jn. 5:28, 29. Rev. 19:11-16, 19-21.
3. **The Resurrection of Death:** Rev. 20:11-13, 15. Rev. 6:15-17. Rev. 19:19, 20.
4. **Death and Satan Destroyed:** I. Cor. 15:26. Rev. 20:10, 14.

(d) THE KINGDOM DELIVERED UP TO THE FATHER. 1 Cor. 15:24, 25, 28. Rev. 21:1-6.

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